

NOTES ON THE LATIN OF JULIAN OF ECLANUM

In the history of Christian doctrine the opinions and arguments of Julian of Eclanum have for long been well enough known from the controversial treatises which St. Augustine quotes almost *in toto*, and at great length, but not quite successfully, labours to refute ; in this direction little new can be expected, unless it be in the more sympathetic evaluation of Julian's theories in the light of modern Biblical scholarship and modern psychology. But on the side of purely literary activity and especially of Scripture exposition the last half-century or so has seen a remarkable extension of our knowledge of the man as translator, commentator and teacher ; the re-constitution of his legacy of written work has been one of the great successes of recent criticism. In all that is now, and with good reason, attributed to his productive pen the brilliant qualities to which even his most bitter opponents pay tribute are consistently conspicuous : the immense range of his reading in both Greek and Latin, pagan and Christian, the swiftness and resourcefulness of his keen, well-stored and rigorously logical mind, the originality, vigour and pungency of his language. It is as a writer of Latin that Julian will interest us here. After years of familiarity with the books that are certainly his and those which conjecture has restored to his authorship, I have no hesitation in declaring Julian to be the greatest master of the Latin language since Tertullian¹. The linguistic argument has been given a prominent place by those scholars who have been chiefly responsible for this work of restitution, but the complaint made by Hans von Schubert in 1903 is still unfortunately true : « Leider fehlt bis jetzt eine Arbeit

1. SCHANZ, *Gesch. der röm. Lit.*, IV. 2, p. 510, quotes Jülicher's judgement : « Der Schriftsteller Julianus gehört zu den originellsten und lebendigsten Gestalten der altchristlichen Literatur ».

über Julian's Sprache »¹, although the materials for such a study are much more extensive now than they were then. It is the purpose of the following pages to pick out some of the interesting and characteristic words of his vocabulary, to collect evidence from the certain and the attributed writings of their common or habitual use, to show something of the originality, variety and forcefulness of his language, and to contribute some suggestions for further investigation.

The first hint of Julian's wider productiveness came from that indefatigable lexicographer, Carl Paucker, who, after examining the Latinity of Orosius, turned to a brief consideration of one or two anonymous treatises which had been assigned to Orosius by Vallarsi, particularly the long and learned commentaries on the three minor prophets which now pass under the name of pseudo-Rufinus. On linguistic grounds Paucker proposed Julian of Eclanum as their author², but death prevented the fulfilment of his hope of a later and fuller study. Within the compass of a few valuable pages Paucker listed some of the more obvious peculiarities of Julian's vocabulary and style: the frequency of supine forms (*mansum ire*, *messum ire*, *parsum ire*, *latum ire*, etc.), the predilection for substantives in *-us*, *-us*, and for adverbs in *-anter*, *-enter*; the poetical use of the genitive after adjectives, the unusual sense of particles such as *ceterum*, *denum*, *nimirum*, *quatenus*, *scilicet*, and such-like, and several other typical and recurrent mannerisms. It was not until 1913 that Paucker's suggestion was taken up and amplified, when Dom Germain Morin published a much-quoted article with which the revival of interest in Julian really begins³. The philological part of Morin's article supplements and completes Paucker's, but does not by any means supersede it: Morin compiled fairly full lists of the rarer words found alike in the pseudo-Rufinus commentaries and the works preserved by St. Augustine and argued quite convincingly that they constituted proof of common

1. H. VON SCHUBERT, *Der sogenannte Praedestinatus* (Texte u. Untersuchungen, N. F. 9. 4), Leipzig, 1903, p. 117, Ann. 1.

2. PAUCKER, *Vorarbeiten zur lat. Sprachgeschichte*, hrsg. von H. Rönsch (Berlin, 1884), III, 3, ii, p. 53: *venit in mentem Juliani Pelagiani, hominis ingeniosi neque ineruditi, sed de eo videro si forte alias*.

3. *Revue Benedictine* vol. 30 (1913), pp. 1-24.

authorship. In addition he broadened the argument by adducing similarities of attitude and outlook, the sober, Antiochene character of the Scripture exegesis, the sharp polemic against Jerome as an expositor, the points of contact with Theodore of Mopsuestia, the nature of the Biblical text employed in both groups of writings, and several other features which confirmed the earlier evidence. From that time on, not only was Julian generally accepted as the commentator on the three minor prophets, but also some definite criteria were established and a firm basis laid for later criticism.

The next stage began almost immediately. Further claims for Julian's authorship were effectively set forth and successfully defended by the learned Roman scholar, A. Vaccari, who in 1915 proposed to assign to him the pseudo-Philip commentary on Job published by Amelli in 1897. In 1916 Vaccari made a further claim: Julian was the author or translator of the commentary on the Psalms published in a diplomatic edition by Ascoli from the famous Ambrosian manuscript C 301 inf. The *corpus Julianicum* was thus augmented by the addition of three considerable treatises, together extending to well over a thousand octavo pages. Not that all these attributions were immediately and universally accepted; one of them, that of the commentary on the Psalms, turns out to be only a partial solution of a very tangled and many-sided question. In detail, here is a list of the works which are known to be Julian's or which have been claimed for him:

1. Various *Epistulae*, preserved by Augustine in his *Contra duas epistulas Pelagianorum* and in the *Opus imperfectum*, or by Marius Mercator or other contemporaries. These fragments have been collected by A. Bruckner (see next item).
2. *Libri IV ad Turbantium adversus librum primum Augustini de concupiscentia* (end of 418 or early in 419). Fragments in three works of Augustine, *De nuptiis et concupiscentia* (the first book is here cited *in extenso*), *Contra Julianum* and the *Opus imperfectum*; these fragments are collected by A. Bruckner, *Die vier Bücher Julians von Eclanum an Turbantius* (Berlin, 1910), pp. 24-108.
3. *Libri octo ad Florum adversus secundum librum Augustini de nuptiis et concupiscentia* (published about 426), the first six books of which are integrally reproduced by Augustine in the *Opus imperfectum*.

4. *Liber de constantiae bono contra perfidiam Manichaei*, and
5. *Liber de amore, sive commentarius in Cantica canticorum*. These two are mentioned by Bede in *Cantica canticorum*, P. L. 91, 1065 ff., with some quotations of fair extent.
6. *Commentarius in prophetas minores tres*, printed in P. L. 21, 959-1104, from Vallarsi's text, which is very faulty. A new edition is in preparation by C. van Deyck and considerable progress has been made in the constitution of a reliable text. It is to be hoped that this edition will also contain the following item, on Job.
7. *Commentarius in Job*. First printed by Amelli in *Spicilegium Casinense* III. 1 (1897), pp. 333-417, from cod. Casin. 371, where it is given as the work *Philippi, discipuli b. Hieronymi*. Schanz, *Geschichte der röm. Litteratur*, IV. 2 (1920), p. 510, confuses this commentary on Job with the *Expositio interlinearis libri Job*, printed among the *spuria* of Jerome (P. L. 23. 1407-1470); his mistake is slavishly copied by the writer of the article on Julian in the *Dictionnaire de théologie catholique*. Vaccari's claim was set forth in his *Un commento a Giobbe di Giuliano di Eclano*, Rome, 1915, and was disputed by Stiglmayr in *Zeitschr. für kath. Theol.*, vol. 43 (1919), p. 269, which has not been available. The linguistic evidence provided by the following pages seems to me sufficient proof of the correctness of Vaccari's judgement.
8. The Commentary on the Psalms, first published by G. I. Ascoli under the title of *Il codice irlandese dell' Ambrosiana* (= *Archivio glottologico italiano*, vol. 5), 1878. Because of its Irish provenance, its association with the name of Columbanus, its glosses and palaeography, this manuscript has for long been of the greatest interest to Celtic scholars; the collotype facsimile published by the Royal Irish Academy in 1936 has antiquated the earlier accounts of it given, for example, by Dom Morin in the *Revue Bénédictine*, vol. 38 (1926), pp. 164-177, and M. Esposito in the *Journal of Theological Studies*, vol. 32 (1931), pp. 337-344, and by others elsewhere. The Latin text of the commentary, omitting those portions which had no Irish glosses, was carefully edited by Whitley Stokes and J. Strachan in the *Thesaurus Palaeohibernicus*, vol. 1 (Cambridge, 1901), pp. 7-483, and this is still the handiest form of the commentary, though necessarily incomplete. I have used W. M. Lindsay's copy of Ascoli, which has many of his corrections and marginalia, for Lindsay, too, devoted much time to this manuscript, as his *Old Irish Minuscule* and his *Notae Latinae* show. Additional interest, as well as complexity, arises from the subject-matter of the commentary, which, through a series of Latin and Irish intermediaries, seems to have exercised great influence upon Anglo-Saxon Biblical exegesis and, in particular, upon the *argumenta* of the so-called

'Paris Psalter' and the 'West Saxon Psalms'. On this point it will be sufficient to refer to the learned discussion by J. W. Bright and R. L. Ramsay in the *Journal of Theological Studies*, vol. 13 (1913), pp. 520-558, and the literature there cited. In this important transmission of ideas from the Greek Fathers to Anglo-Saxon Christianity the contribution of the Pelagians, and especially of Julian and his school, is obscure, but undoubtedly significant. The mission of Germanus and Lupus to Britain 'to uphold there the belief in divine grace', the sending of Palladius to Ireland in 431, the appearance of several Pelagian tractates of British origin — all these seem to indicate the existence of a vigorous propagandist movement which may well have started, or at any rate, been fostered under the inspiration and guidance of Julian himself.

Many and difficult as are the problems raised by this commentary on the Psalms, they are still further complicated by the identification, announced by Cardinal Mercati in 1896, of this Latin work as mainly a translation of Theodore of Mopsuestia on the Psalms. With this, the matter becomes really involved; specialists from several fields have devoted patient study to the manuscript, but no common conclusion has been reached. We may dismiss the older idea that the Latin translation owed something to Columbanus, though Dom Morin, *Revue Bénédictine*, vol. 38 (1926), pp. 164-177, put forward a plea for the retention of some association with Columbanus on sentimental grounds, and the relations of this commentary to that printed among the *spuria* of Jerome (P. L. 26, 815-1278) is still very obscure. The greatest authority on Theodore of Mopsuestia, Mgr R. Devreesse, maintains that the Latin text printed by Ascoli is a literal rendering of the Greek original down to page 133, line 20 (i. e. to folio 39, line 23 of the MS., including Psalms 1 to 16. 11a); after that point there is a change of method, or rather the copyist has thereafter turned to a different exemplar, so, as the editor of Theodore, Devreesse is not concerned with all this later portion. « Quant à tout le reste », he declares in an article in the *Revue Biblique*, vol. 37 (1938), pp. 340-366, « qu'on y reconnaisse des traits propres à Julien d'Éclane, ou quelque bien de saint Columban, je n'y vois pas d'objection ». So in his edition of the commentary of Theodore of Mopsuestia on the Psalms he reproduces the Latin version up to that point, after which he gives only an epitome. On the other hand, Vaccari holds that the exegesis of the Psalter is continuous, that it is a kind of free adaptation of Theodore's work, and that it is by Julian (see his article, « In margine al commento di Teodoro Mopsuesteno ai Salmi », in *Miscellanea Mercati*, vol. 1, pp. 175-198, especially p. 197: « si può attribuire il pensiero a Teodoro e l'espressione latine a Giuliano »).

Vaccari's opinion seems to be supported by the evidence of the

language. In the list of words which follows it should be observed that throughout this commentary the Latin appears to be homogeneous ; there is no distinction recognizable between the two sections which Devreesse's theory postulates ; the translator or adapter seems to be the same from the first Psalm to the last. That he is Julian of Eclanum is clearly proved by the similarities of use and idiom which this commentary shares with all the other works from Julian's hand.

These, then, are the texts on which this study is based and they form indeed a bulky collection. Yet it seems to me that they do not exhaust the whole story of Julian's life and activities. His movements can be followed in some detail from the time of his exile in 419 until the Council of Ephesus in 431 ; he found refuge and protection successively with Rufus, bishop of Thessalonica, with Theodore of Mopsuestia in Cilicia, and latterly with Nestorius in Constantinople. After 431 our information is scanty and vague ; he is said to have lived for some time in the island of Lérins, to have made several fruitless attempts to be received back into the Church and finally to have been reduced to teach school in a small town in Sicily, where, according to Gennadius, his death occurred before 455. It is for this second part of his exile that I would suggest a more continuous and persistent campaign of teaching and publication than has yet been recognized. It is impossible to believe that in these last twenty years of his life the obstinate, versatile and voluminous protagonist of later Pelagianism was either subdued or silent ; the very mention of a school favours the idea that he persistently pursued the propagation of his heretical opinions and sought to create and indoctrinate disciples until the end¹. His views had always been held with heart-felt fervour and complete honesty, and the attempts which he is said to have made to be restored to Church fellowship probably meant no real change of conviction, but only the submission of a vague and general

1. Strong support is given to this view by the words used by Prosper about Julian circa 439 : *Multimoda arte fallendi correctionis speciem praeferens, molitus est in communionem ecclesiae irrepere* (*Chron.* I, p. 402). The word *multimoda* is significant, as is the later phrase about Pope Sixtus : *ita omnes catholicos de detractione fallacis bestiae gaudere fecit*. Julian's protestations and submissions were (1) many and varied, and (2) disguised and superficially plausible.

declaration of faith such as he had already on previous occasions put before the ecclesiastical authorities. It seems to me exceedingly likely and quite in character that either directly or indirectly, either by his own pen or through the mouth of his followers, he should have pertinaciously kept the controversy alive and supplied a good deal of the material from which Pelagianism and Semipelagianism drew their long vitality. It would at least be worth while to examine in the light of our new knowledge of Julian's style and language many of the pieces of Pelagian literature which still remain anonymous. In particular, a new scrutiny of the work known as « Praedestinatus » would appear profitable. Von Schubert sought in 1903 to vindicate this for a group of Roman Pelagians led by Julian; this case could be argued much more strongly now. In the following lists I have in some few places quoted a passage from this work where the language seemed to indicate that Julian's hand had been at work. This study would lead on to the whole question of the relation between Praedestinatus and Arnobius Junior; Morin's long article in his *Études, Textes, Découvertes*, vol. 1, pp. 309-439, provides a useful collection of materials, but its conclusions might easily be overthrown.

Again, the commentaries of Theodore of Mopsuestia on the minor epistles of St. Paul, first published by Cardinal Pitra in 1852 (*Spicilegium Solesmense*, tom. 1, pp. 49-159) and later in an excellent edition by H. B. Swete (Cambridge, 1880, 1882) might yield evidence of Julian's influence, even if the translation is not from his own hand. Swete has suggested in his introduction some points of contact between Pelagius and Theodore; it seems to me more probable that the link was Julian. On various grounds Swete proposes as the date of the translation the second half of the sixth century, or more narrowly, between 544 and 565, but his arguments are tentative and without cogency. To my mind a date around 430-450 is much more likely. Might it not have been one of the products of Julian's school in Sicily? The Biblical text and the style would be in keeping with some such remote and backward district.

Further, the *corpus Pelagianum* published by C. P. Caspari (*Briefe, Abhandlungen und Predigten*, Christiania, 1890, pp. 1-

167) seems to me to possess certain qualities of Julian's style and outlook. To this group I should add the *De induratione cordis Pharaonis*, the pseudo-Augustinian tracts *De praedestinatione et gratia* and *De praedestinatione Dei* (P. L. 45. 1665-1680), the writings attributed to Fastidius or Agricola and even some of those attributed to Pelagius himself. The *Epistula ad Demetriadem*, for example, is attributed to Julian by Bede, and several manuscripts support this view.

There would be nothing surprising in the discovery of Julian's hand or influence in these and other productions, however diverse they may appear in tone and method. A writer of such unusual genius and such eminent literary gifts was undoubtedly master of many styles and moods. If, as I am inclined to think, the three books of Praedestinatus can justifiably be claimed as his, the clever and successful imitation of Augustine's manner which the second book exhibits must have been a comparatively easy task for one of Julian's powers. He is not to be judged solely on the temper and pungency of the treatises preserved by Augustine; even there he is not always violent or scathing; there are many passages of a much more conciliatory tone, when he is almost agreeable and persuasive. He is one of the few Christian authors who to a ready wit join a deep and salutary sense of humour; at times, indeed, his humour has something of the breadth and coarseness of Plautus, with whom he has much in common. In temperament he resembles most of all Tertullian; he has the same fiery mind, the same legalistic narrowness and often a pedantic insistence on the merely verbal and formal; he has much the same passion and intensity and it is not by accident that the Tertullianic vocabulary recurs so often on his lips¹. But there is in addition a greater versatility, a warmer and more human sympathy, a wider field of interests. As befits one deeply read in medicine and in natural history — in *C. Jul.* 6.7.18 Augustine calls him *naturae scrutator acerrimus* —, his observation is extensive and some of his *obiter dicta* contain items of precious information (in ps. 67, fol. 84a *mos est in locis orationibus dedicatis columbas gyro factas ponere earumque extre-*

1. In such words, for example, as *cohibitio*, *concussio*, *dedecoratio*, *depretio*, *expiator*, *expunctor* and *expungo*, *inculcatio*, *luctrifico*, *suggestus*, *ultorius*.

mas argento operire pennas, auro quoque vel alarum media vel colla depingere ; in ps. 68, fol. 87a *mos erat priscae consuetudinis apud Iudaeos, ut scriberent nomina virorum clarorum, non solum viventium, sed etiam mortuorum, quod et nunc apud nos servatur in ecclesiis*). His ear is very sensitive to the cadence of words and phrases ; attention is repeatedly called in these notes to his use of alternative word-forms, his *varietas*, due, no doubt, to this subtle sense ; his sentences are all marked by the careful observance of prose rhythm and have therefore a harmoniousness and dignity which is always pleasing. Over and above the words and expressions which are listed in this article, the reader will find many more characteristics and peculiarities which recur in all he wrote¹ and will see good reason for agreeing with Augustine's description of Julian as *homo stupenda ubertate facundus* (*Op. impf. 4.5.*)

1. **ablatio, -onis.** *Op. impf. 2.93 -em mortis amotio peccati debet operari* ; 2.152 *non tanti esse praeputium, ut aut injustos eius relictio, aut justos faciat eius -o*. These two in *Thes.*, but attributed to Aug. In *Am. 8.11* (1095 D) *neque quasi doctrinae spiritalis cupidos.... solorum magistrorum -o terreret*.

2. **absolvo : in absoluto.** The evidence for the use of this

1. *Pervado* is a favorite word (In *Os. 4.17 profanitate sumi pervasi* ; in *Joel 2.30 elementa ignibus pervasa* ; 3.1 *qui mea arva pervaserint* ; 3.13 *anxietas et formido pervasit* ; *Op. impf. 2.66 mors in eos pervadit* ; 3.61 *funesta es obstinatione pervasus* ; 5.28, 5.31, etc. ; in ps. 13 *omnibus amore peccandi pervasis*, and very often) ; predicative datives are numerous (*admirationi, auxilio, contemptui, curae, despectui, derisui, documento, exitio, exsecratui, securitati, terrori, usui, vitio*, etc.) ; *queo* and *nequeo* are frequent in the less common tenses ; *instar* is very common ; collocations like *perque hoc* (in *Am. 8.4-6, 8.11, 9.9-10*, in ps. 48, 56, etc.), *sicque, proque ut* ; the use of *quoniam* after verbs of saying and thinking is greatly extended (after *disputo, doceo, facio*, etc.) ; the accusative and infinitive construction follows an unusually large number of verbs (*abnuo, adnuo, admoneo, approbo, assentio, ambigo, argumentor, calumnior, confirmo, convinco, commentor, compello, concedo, inculco, ingero, irascor, loquor, necesse est, parum est, non est dubium, perpendo, praecipio, publico, reluceo, signo, subdo*, etc. etc.).

Special mention may be made of Vaccari's articles in this journal: *ALMA* vol. 1 (1924), p. 185 ; 15 (1940), pp. 29 and 34 ; and 16 (1942), pp. 161-164. I am indebted to the Bollandist Fathers for the generous use of their excellent library, and to Dom Dekkers, O. S. B., of Bruges, for the help given by the relevant pages of his forthcoming *Clavis Patrum*.

phrase is much more clearly set forth in the *Archiv für lat. Lexikographie*, vol. 6, p. 182, than in Thes. Hilary and Julian seem almost to have a monopoly of it; to the Hil. references I can add only in ps. 131.11, which gives him nine examples against Julian's five, but there may be further examples in Jul. which have escaped me: op. impf. 2.53 *in -o est*, as also 2.107 and 3.18; ib. 3.33 *causam in -o positam* and 6.30 *rem in -o positam*.

Such prepositional phrases are not uncommon in Julian: he uses *ex abundanti*, *ex adverso*, *ex aperto*, *in levi* (in Os. 1.2, 966B *nec in levi ponere eorum querelas*), *in confuso* (op. impf. 3.106 *ut nos in -o dicamus*), *de nihilo* (op. impf. 5.4 *haud de -o est, quod sermo noster extenditur*; in ps. 48 (f. 69c) *non de nihilo finem fecit*, (though this last may not be quite the same use), etc.

3. **acutule**, adv. Jul. ap. Aug. op. impf. 1.71 *quod quasi a. posuisti*; 3.188 *illam sententiam tuam quam... breviter... et a. collegisti*. Thes. gives the first reference as « Jul. Aug. c. Jul. 1.71 », which is quite misleading; the second is assigned to Aug.
4. **adhaesio**, -onis. Ciceronian, then unrecorded until Apul. Op. impf. 1.94 *dignitas nominum dogmatum tuorum -e vilesceat*. This example is in Thes., but given as Aug. In ps. 34 (f. 54d) *sinum sanctus David pro indivisa -e saepe ponit*.
5. **adjutus**, -us. In Am. praef. 1057C *ad illum coetum siderea luce radiantem, etsi nullo -u clariorum natalium, morum tamen... ac totius vitae sanctae* (read *sanctitate*) *profectus est*. Op. impf. 5.4 *-u Christi praesumo confore...*; 5.11 *conficiuntur in corporibus semina, maturae pubertatis -u*; 6.40 *virtus, quam aculeus tuus spontaneus in nobis iniquitatis consequbatur -u*. Thes. has not the first quotation, but has the three from Op. impf., attributed, however, to Aug.
6. **admissio** (= commissio). Thes. 1.747.83: one quotation, from Aug. civ. 13.23. Add Op. impf. 6.19 (*innocentiam*) *spontanei peccati -e corruptam*. In ps. 1 (f. 15c) *ita erit*

commune animae corporisque supplicium, sicut fuit peccatorum communis -o; in ps. 6 (f. 22d) *deleta aestimans omnia tanti -e peccati* in ps. 38 (f. 59a) *os suum a peccati -e servaret*.

The usual variant in *-us* is not lacking: in ps. 6 (f. 22c) *cum conscius sibi fuerit peccati grandis admissu*.

7. **admixtio**, in various senses. Op. impf. 2.32 *conjugiorum negotium, id est, genitalium -o* (in Thes., but quoted as 'Aug'.); in Job 1.1 *esset ab omni vitiorum -e separatus*; in ps. 11 (f. 30d) *amicitiarum fidem... doli -e corruerint*; ib. 31a *nulla doli -e temerabant*; ib. 31c *mendacii -e*; ib. 31d *argentum -e vilis materiae ignis admunitione purgatur* (the Old Irish gloss here proposes the reading *admotione*, but *admovitione*, with the exchange of o and u which is characteristic of the MS., is nearer to the *ductus litterarum*); in ps. 14 (f. 35d) *nulla peccati -e fuscatur*. Only the first of these exx. is in the Thes.

Julian's *varietas* again leads to the use of the alternative and rarer form **admixtus**, for which the Thes. has only one citation, from Macr. sat. 2.1.6. Op. impf. 3.197 *naturam sine aliquo propriae voluntatis -u ream*; 6.14 *generosos micatus luteo perdit -u*; in ps. 21 (f. 44b) *sine ullius maculae ac vilitatis -u*; in ps. 74 (f. 94c) *ultione districta neque infracta lenitatis -u*.

8. **admoveo**, *-ere*. An apparently unrecorded use of this word, in the sense of *attribuo*, *tribuo*, or the many other words which Julian uses with the meaning of 'imputing to'. A list of these is given below, s. v. *applico*. The idea is of very frequent recurrence in the arguments between Julian and Augustine, which largely turn on the point whether sin can justly be imputed to man without the intervention of his will.

Op. impf. 1.117 *quod ne ei (sc. Deo) -eret Manichaeus, commentus est alium conditorem*; 3.33 *hanc iniquitatem Deo -es*; 5.53 *ita malum voluptatis naturae non potest -eri*, 'cannot be attributed to, blamed upon, human nature'; 6.17 *rem voluntatis conatur seminibus -ere*, 'a matter which involves the action of the will he attempts to impute to the fact of carnal propagation' (Aug. repeats

the phrase twice *infra*) ; 6.22 *quod facinus iudicii si -es Deo tuo* ; 6.40 on the words *aculeus mortis peccatum*, where the meaning is rather obscure : *quamvis aculeus tuus peccatum esset, tamen fortior factus est... postquam mors ei legis -ta est*, 'although the sting of death is sin, yet its hold on human kind was only made the stronger, when it had attributed to it this death under the law'.

Probably the occurrence in *In ps.* 1 (f. 15c) is to be similarly understood : *non illam dilationem habebunt quae solet iudicialibus inquisitionibus -eri*, 'which is usually attributed to judicial enquiries'. Elsewhere, though Julian uses the word quite frequently, it is only in the ordinary senses ; in *ps.* 4 (f. 19d) *inspectatores (?) negotiis oculos -ere* ; *ib.* 20a *mihi vocanti auditum suae aures admovit* (MS. *admonuit*) ; in *ps.* 5 (f. 21b) *per verba corporalia Deo admovet preces*, and twice in the same section ; f. 23d, 35c, etc. Similarly the rare noun **admotio** (for which *Thes.* has only *Cic.* and *Cael. Aur.*, once each) : in *ps.* 16 (f. 38d) *ignis -e*, 'the application of fire', and *admotio* (f. 31d), quoted above s. v. *admixtio*.

9. **adustio, -onis.** In *Os.* 13.14 (1031A) *hanc nunc -em, de locis per ardorem solis inhabitabilibus signavit acciri* ; in *Job* 7.17 *subito eum quasi ignotus tibi sit, temptas et -ibus vis probare* ; *op. impf.* 6.36 *istius (sc. resurrectionis) bonum in remuneratione surgentium, et illius amaritudo in -e punitorum est* ; in *ps.* 119 (f. 133a) *pro supplicio dolentis cruciatuum -ibus excedente*. *Thes.* takes the use in *op. impf.* 6.36 to be figurative, but it is surely used of a literal hell-fire.

10. **aegresco, -ere.** *Op. impf.* 2.16 *hic miserorum pruritus et sponte -antium* (i. e. sick in spirit) ; 4.89 *si tu assertionem veritatis -as, credimus tamen prudentes instrui* ; 6.29 *eo amplius et discit et gestit -ere*. In *Job* 1.21 *nec divitias dante illo renuo, nec auferente ad injuriam paupertatis -o*. **Aegrotatio**, of mental or moral sickness, is frequent : in *ps.* 29 (f. 49a) *corrui Ezechias ab exaltatione cordis sui, -e correptus est* ; in *ps.* 40 (f. 61a) *ipsa -o indevotionem eius arguit*, etc.

11. **afflatio, -onis.** Quoted by Thes. from only two authors, Theod. Prisc. and Greg. Magn. (two). In Job 13.17 *enigmatum nomine per -em Spiritus Sancti de grandioribus ac tectis rebus*; 15.12 *inter doloris sui sensus -em Spiritus Sancti habitu corporis indicabat*; 16.19 *non immerito videatur per -em Spiritus Sancti tantum sibi fiducia vindicare.*

Afflatus, -us, a very much commoner word, occurs in ps. 91 (f. 112d) *si videantur prosperitatis -u peccatores consurgere*; in Os. 13.15 (1031A) *totum illud agmen -u potius quam operatu videretur absumptum.*

12. **aggestio, -onis.** A comparatively rare word. Among the eight examples given in Thes., the reference to Ps.-Ruf. has been missed: in Os. 2.3 (973A) *nihil impedi-menti creare praemissae (read pro-) calamitatis -o poterit*; also the example from in ps. 102 (f. 119d) *grande divinae indulgentiae documentum, ut desideria humana... horum -e compleret.* **Ingestio**, quite as rare, occurs in the comm. in Job 20.22 of the intaking of food, *ciborum -e*, in ps. 74 (f. 94c) of liquids (*calicis eius -e potabit*), while Aug. in the op. impf. 6.27 uses it of the imposition of punishment (*poenae -e*).

13. **antesto, antevenio.** Both comparatively rare. Op. impf. 2.129 (*gratiam*) *affirmavit antestare delictis* (Thes. gives this example, but assigns it to Aug.; the following examples are not given): 4.59 *quia humana natura antestat quadrupedibus*; 6.18 *ipsa facturae suae, qua ceteris antestabat, condicione sortitus est*; in ps. 48 (f. 69a) *quia se opinantur antestare mortalibus*; in ps. 71 (f. 89c) *pax comparata aequitati solis antestabit lunae officii*; in ps. 94 (f. 114d) *dominus omnibus diis antestat.*

In Am. 3.1-2 *universa vestrae devotionis officii muneribus atque miraculis anteveni*; op. impf. 6.19 *innocentia, quae pro dignitate auctoris officium antevenit voluntatis.*

14. **appensio, -onis.** With the exception of one reference to Hier. in Dan. 5.25, the Thes. quotes this word only from «Aug. c. Iul. op. impf.», four quotations, 1.74, 2.140,

2.141 and 6.16, but all four come from the lips of Julian, so the word may be considered almost his own property. It occurs again in the commentary on Job, 20.2 *quod se non praeiudicio odii, sed de partium dicit -e colligere*, 'not from any prejudice or dislike, but from a due weighing of both sides, he maintains that he has reached this conclusion' (*colligere*, as so often in Jul., of the logical process of deduction).

His *varietas* is again shown by his use of the still rarer **appensus, -us**, which is unknown to Thes.: in ps. 1 (f. 15a) *requiescit in mala consuetudine, ut reliquis eiusdem studii sine ullo verecundiae misceatur adpensu*; ib. (f. 15c) *ostendit quanta sit vilitas impiorum et qui non digni aliquo aestimantur adpensu*. In ps. 4 (f. 20a) *quod vel mole sui vel natura multi ponderis invenitur adpensum*, it is the participle.

15. **applico, -are** used in the same sense as *admoveo* above, 'to impute to', 'attribute to', and one of a large group of synonyms, some common, some rare, which are constantly on Julian's lips, for the central point in his thinking is the question of imputation, to Adam, to the individual, to God, to the devil. In this sense he uses *attribuo, tribuo, imputo, addico, deputo, reputo, mancipio, transcribo, transfero, vindico*; for *refundo* see *infra*. For *applico* in this use see Thes. s. v., 299.26-31, some five references in all, the best known of which is the passage from the Rule of St. Benedict, 4 *bonum aliquid in se cum viderit, Deo applicet*, where see Linderbauer's note, p. 194. Julian's use of the word in this sense is so frequent that it may be taken as one of the hall-marks of his style.

In Os. 1.2 (967A) *suscipe filios qui vel habeantur incerti, vel alienae obscenitati consequentius -entur*, 'who may more justifiably be attributed to another's lust' (a good comment on this is provided by Aug. op. impf. 6.22 *unde iste sit insitus humano generi affectus, ut omnes, quantum ad ipsos attinet, certos filios velint habere*, and ib. 6.30); in Am. 4.8 *imbrium solatia nequaquam omnibus in com-*

munne subduxerit, ne eventui potius quam indignationi quod occiderat -arent; op. impf. 1.117 *non timuisti, scelerate, hoc* -are Deo, *quod ne ei admooveret Manichaeus, commentus est alium conditorem*; 2.117 *nec Deo* -etur ullus reatus; 4.76 *si aliorum voluntates aliorum* -entur exortibus, 'if the character of the will is to be attributed to accidents of birth'; 5.24 *dicis te naturae adscribere crimen, sicut, e regione, hominum naturae* -as, *non flagitio*; 5.26 *duo esse quae possint contrariis* -ari; 5.53 *quomodo natura corporis et animi mei voluntati meae* -ari *non potest, ita malum voluntatis naturae non potest admooveri*, 'just as the character of my body or mind cannot be attributed to any act of will on my part, so the evil tendencies of my will cannot be imputed to my human nature'; 5.63 *naturaliaque omnia necessariis* -et, 'he attributes every natural impulse to inescapable compulsions'; 6.29 (a difficult sentence) *si resolutio corporis, propter quid secutura esset expressum est, et artibus magis quam erroribus applicata*; 6.36 *cum sit Filius una persona, tamen distinctione legitima aliud* -atur *carni, aliud deitati*; 6.39 *vivificans est, qui confert immortalitatem quam Christo* -at.

And also in the commentary on Job, 1.22 *ab his verbis...* *quae in luctu non rationi, sed dolori potius* -antur; 14.4 *quomodo culpa id, quod est, sanctus vir Deo inferior poterit* -are; 15.14 *labem quam ille corporibus, hanc iste moribus* -at.

After this wealth of examples, the occurrence of the word in the third book of Praedestinatus will be allowed to be of considerable significance: 3.1 (633B) *audi apostolum, non Dei praedestinationi hoc, sed hominum negligentiae vel diligentiae applicantem*; 3.3 (637A) *omnia quae gratiae Dei esse credimus, meritis nostris applicare non possumus*; 3.10 *totum quidquid bonum est, Dei misericordiae applicamus*. In the first book, 1.82 (615B) *quod factum non futurae vitae profuturum dicebat, sed praesenti commodo applicabat*, the meaning is rather 'apply to', not the more specialised meaning discussed above.

16. **ascensio, -onis.** In Os. 4.15 (987B) *cur a te scilicet tenue solamen excludis? Nam reatum non evadet ascensio; tamen esse aliquid distinctionis inter incautos et procaces indicat, quod alios audacia reddat exosos, alios formido miserandos.* The sense here, taken with the context, makes it certain that the meaning of *ascensio* is akin to *procacia* and *audacia*, a sense which seems unparalleled, but is quite a justifiable extension of the ordinary meaning. 'Uppishness' is near the idea, the presumptuous feeling of superiority which will not admit a fault. The passage continues *quid aliud quam non errore, sed spontaneo detestabilique iudicio, te esse nocentissimum confiteris?* the last thing which such a type would avow.

Not the same kind of superiority or upliftedness is meant in the comment on the words *ascensiones in corde eius*, in ps. 83 (f. 104d) *idcirco virtuti studivit: -es Dei vocavit motus animae ac profectus quibus saepe mens grata et devota completur*, where the word 'exaltation' would be a close translation. *Per -em et deambulationem Dei*, in ps. 103 (f. 120d) is literal.

17. **attritio, -onis.** Not common. In Joel 2.30 (1051D) *in illo monte in quo minimum dejensionis fere paulo ante virium pollicebatur -o; in Job 1.16 hominibus possibile sit vel -e ligni vel interpositione aquae vel interdum vasis specularibus naturam ignis excutere.* In ps. 6 (f. 23a) *vestimentum quod inveterescit ipsa sui -e testatur frequentis usus se injuriam pertulisse; in ps. 37 (f. 58a) pro valida -e ossa posuit; in ps. 51 (f. 71d) -o, quae nomine semper comminatorum ossuum indicatur, relevabitur; in ps. 67 (f. 83a) quorum scissionem fugamque poposcerat, horum -em oblivionemque instar fumi vanescentis implorat; in ps. 67 (f. 84c) salvationem nostram hostium -e perficit; in ps. 104 (f. 123c) spes futurae frugis intereat -e grandinis et combustionem flammaram; in ps. 112 (f. 129b) impiarum gentium -e gloriosus.* None of these in Thes.

Attritus, -us, is also found in Julian: op. impf. 4.5 *dogmatis et pudoris; ut etiam illud perspicuo reparetur exitio, sicut hic assiduo durescit -u.* In ps. 9 (f. 29b) *id,*

inquit, quod in pauperum -u moliuntur, cessare fac; in ps. 36 (f. 56d) *si in tantum fuerit adversus eum stimulus furoris accensus, ut -u dentium in eum videatur armari.* None of these quoted by Thes. In Os. 5.11 (992C) *se ad liberandum non esse venturum, nisi vultum eius proficiens ipso -u populus concupisset*, 'profiting by their very punishment', 'their affliction'.

18. **ausus, -us.** In Os. 1.2 (968A) *uxoris, cuius serviebat -ui;* in Am. 5.10-11 (1078C) *electas praedas... cruentis -ibus auferabant.* Op. impf. 6.14 *scientiam boni malique absque -u condemnabili nequaquam capessiturus.* (These three examples in Thes., but the third is attributed to Aug.) In Job 15.26 *persequitur omnia quorum adminiculo -us solet temerarius excitari;* 24.22 *cum fuerit in suis -ibus prosperatus.* In ps. 2 (F. 16c) *-us tam nefarii multorum in se ora converterant;* ib (16d) *ad -us sacrilegos venerint;* in ps. 5 (f. 22b) *in illos propter -us graves et impietatis nimietatem convenit iudicari;* in ps. 7 (f. 24a) *ut iniquitatis -us vigor iudicii frenaret;* 11 (f. 31c) *iniquitatis -us ultio justa compresserit*, and often.

19. **auxiliatrix, -icis.** Not common. Add to Thes. Julian, ap. Beda, in cant. pr. 2.6 *Sanctus Spiritus dicit quasi supervenientem -em, et non praevenientem inspiratricem.* In ps. 79 (f. 101c) *-e potentia impertire aliqua tuae documenta praestantiae.*

Julian seems to be the sole authority for **auxiliatorius**, which is not in Thes.: in ps. 46 (f. 67b) *tam Antiochi -is quam finitimae Philistinis gentes fuerant superatae.*

20. **coactrix, -icis.** Op. impf. 3.71 *quorum scelerum vim, non solum expultricem innocentiae naturalis, ... verum etiam deinceps per totam vitam in vitia universa -em.* Thes. has this passage, but attributes it to Aug. Add ib. 6.5 *in universa dedecora -em* (sc. *voluptatem sexuum*).
21. **coactus, -us.** Morin's list of occurrences (*Rev. Bénéd.* 30, 1913, p. 13) is neither complete nor accurate. The word occurs in Op. impf. 1.98, 2.221, 3.109, 4.67, 4.118, 5.28

- 5.41, 6.15 and 6.22. Of these Thes. has only one, 3.109, wrongly attributed to Augustine.
22. **cohibitio, -onis.** A good Tertullianic word. Add to Thes. in Job 41.2 *ideo vel -em vel necem eius ostendit sibi facilem.*
23. **collatrix, -icis.** Op. impf. 1.53 *una, tam remediorum -e quam munerum, virtute.* This, the only example in the Thes., is quoted as 'Aug'. Add in ps. 125 (f. 135a) *ut quibusdam manipulis gaudiorum efficacitatis et jucunditatis -es lacrimas sentiemus.*
24. **commixtrix, -icis.** Thes. has only one example of the word, from Aug. nupt. 2.13.26, where it is really a quotation from Julian. It occurs again in Op. impf. 5.11, with the same context.
25. **commixtus, -us.** This word is not given in Morin's list of words in -us. Thes. has only one reference, op. impf. 5.17, where, as usual, it is wrongly attributed to Augustine, and, as usual, Souter has copied the reference without checking it. It occurs again 5.20 *Paulum, nomine naturalis usus, non fornicationem sicut tu putaveras, sed et honestum et legitimum, qui fecunditati paratus est, corporum indicasse -um.*
26. **commote.** Thes. has three examples of this rare adverb, which is used only in the comparative; Souter gives an additional example. Add In ps. 12 (f. 32d) *ne -ius in se quam modus patitur, et severitas vindicetur.*
27. **compellatio, -onis.** In Os. 1.2 (963D) *in ipso -is exordio.* Thes. has this ref., but not 12.3 (1023A) *brevi -e didicisse meruit*, nor Op. impf. 4.4 *uxorem, quae de latere dormientis assumpta, prima -e cui opera parata esset*; nor in Job 4.1 *ita ordinant -is exordia*; In ps. 134 (f. 138c) *ut repetitione -is quam studiose Deum benedici vellet, impressit*; in ps. 148 (f. 145d) *per maiorem -em cuncta laudate jubentur auctorem.*
28. **concinenter**, adv. One of the key-words used by Morin (*Rev. Bénéd.* 1. c. p. 12), to prove the identity of the Ps.

Ruf. with Julian. He has two references, Ps. Ruf. 1103A = in Am. 9.11-12 and Op. impf. 1.77. To these should be added, and to the Thes., which has only those two passages, Op. impf. 3.9 *ita c. totius naturae voce resonabat*; in ps. 1 (f. 14d) *secundum historiae fidem tenorem expositio- nis aptemus, et c. ea quae dicenda sunt proferamus*; in ps. 18 (f. 42d) *c. atque concorditer unum atque eundem omnis indicat creatura factorem*.

So **concinentia**, occurring Op. impf. 4.104 and 5.15, and in Os. 2.5 (975A), all three of which are given by the Thes., with the first two attributed to Augustine. Add in ps. 135 (f. 138d) *propter modulatam respondentium -am*; in ps. 150 (f. 146d) *diversitas organorum in unam -am divinae laudis animetur*.

29. **concussio, -onis**, a not uncommon word, used by Tert. more than by any other single author. Thes. has in Joel 2.30 *elementorum astrorumque -o*, but not in Am. 1.2 (1059C) *sive siccitatem creavit magna -o*.

30. **concussus, -us**, much less frequent than the foregoing. Thes. has only six quotations, including in Am. 1.2 *terrarum -u* and 9.9 *ut vim -ui* (sc. *cribri*) *addant illisi capilli*. Add Op. impf. 4.1 *apostoli sensui... nihil vel exigui intulisse -us*.

31. **condisputator, -is**. Not recorded in the Thes., but occurring three times in the commentary on Job: 15.2 *relictis -ibus, ad Deum verba converterat*; 16.10 *-es eius processu sermonis accensos*, and 21.15 *ad convincendam -is sui sententiam*. The verb, **condisputo**, is given by Thes. with only one quotation, from Boeth.; add in Job 15.2 *non esse sapientis viri, omissa -antis persona, loqui velut in aere*.

32. **conditus, -us**, a rather rare noun, for which the Thes. has only eight references, among them, in the unparalleled meaning of *creatio* in general, Op. impf. 4.40 *indignum non fuerat -u ipsius Dei*, wrongly quoted as Aug. The same use occurs a few pages farther on, 4.84 *ostendit culpam non de carnis -u, sed de sola suscipi voluntate*.

Both occurrences were registered by Morin, p. 13, but so punctuated that they might be read as one.

33. **condocefacio, -ere.** Ciceronian, with only one quotation from later Latin (Thes.): Op. impf. 6.12 *-fecit Evam et reverentiam praecipientis et causam timoris* (double acc.), but attributed to Aug.
34. **confectrix, -icis.** Julian has a fondness for these words in *-trix*, of which Morin gives a list, p. 15, drawn from the commentaries on the minor prophets and the Op. impf., but many more fall to be added from the other works. The Thesaurus quotes Lact. and three reff. from Aug.: Op. impf. 5.11 *vis illa voluptatis, -ix commixtrixque seminum*, where the words are Julian's, quoted infra by Augustine, who further quotes the whole phrase in c. Jul. 4.2.12 and nupt. 2.13.26. Souter, Glossary, s. v. not only follows Thes. in attributing these occurrences to Aug., but makes the mistake of translating 'destroyer', a meaning inapplicable here, though correct for Lact. inst. 7.11.5 *-e rerum omnium vetustate*.
35. **congestio, -onis.** Not common. In Am. 4.11 *aerumnarum ista -o*; in ps. 9 (f. 28a) *quod a multis pro opum -e laudatur atque suscipitur*; ib. (f. 29a) *ultricem in se iram iniquitatis -e succendant*; ib. (f. 29b) *fit eis -o criminum*. In Job 28.18 *non solum divitiarum -es, sed etiam honorum suggestus*. Of these Thes. has only the first.
36. **consectatio, -onis.** Thes. has the example from In Os. 2.5 (974C) *amatores vocat vel gentium procures, quorum -e profanata est*, and, wrongly assigned to Aug., Op. impf. 4.55 *hanc ecclesiarum contaminationem, quam de Manichaeorum -e vomuisti*; but not In Os. 9.10 (1008 C) *idola, quorum -e deliquerat*.

The variant **consectatus, -us**, is found only in the commentary on the minor prophets: in Os. 2.5 (974B) *ista impudens mulier -ui flagitiorum faciem utilitatis obtendit, ut sequi se amatores suos ob liberalitatem potius quam ob turpitudinem mentiatur*; ib. 974C *in -um amatorum se ire pronuntiat*; 2.14 (977C) *quippe quae -u ido-*

lorum Dei sui fuisset oblita; 3.1 (981B) *-u libidinis se prostituisse*; in Joel 1.5 (1037C) *causas offensionis gravissimae -u luxuriae praestilisse*.

37. **consequenter, consequentia.** These words are among the most characteristic and the most frequent in Julian's vocabulary. As a sober commentator of the Antiochene school, despising the allegorical method of exegesis and intent on bringing out the literal and historical meaning of Scripture by the close study of the context and the natural development of narrative or argument, he keeps continually insisting on the sequence of ideas, the logical unfolding of the story, and he well defines his position in the words of in Os. 10.10 (1013D): *optima est exponendi regula, quae de consequentia lectionis assumitur*. Hence his incessant use of *consequenter*, *consequentia*, and of *contextus*, in all the treatises which flowed from his pen. Here are only a few samples from an abundance:

In Job 7.17 *quantum ad -am dictorum pertinet*; 12.7 *-a hunc ordinem poscit*; 21.22 *versu qui erat interpositus amoto, -a sensus superioribus inferiora connectit*; 38.3 *ad originem institutionis respiciunt etiam ea quae per -am fiant*. In ps. 5 (f. 21b) *quod ait 'laetentur', rerum exigit -a, ut...*; 9 (f. 27d) *-a dictorum hunc habet ordinem*; 12 (f. 34b) *-a dictorum hunc ordinem poscit*. Op impf. 2.190 *vides nempe ut -a intellectus veritatem sibi inesse testetur*; 3.156 *opinionem illius -ae plus habere*; 4.1 *quorum exemplis talis styli -a vindicatur*; 4.29 *iam ipsa praemissae disputationis -a claruisset*. In Os. 8.11, 10.9, 11.12; in Joel. 1.4, 3.4; in Am. 6.2, 9.5.

An interesting extension of the usual meaning is provided by In Job 3.6 *in his omnibus non ratio, non -a, sed sola amaritudo graviter dolentis exprimitur*, 'in all these expressions it is not reason, nor sustained and logical thought, that is finding voice, but only the bitterness of a soul that is deeply wounded'.

Consequenter, in positive, comparative or superlative is to be found in almost every page or paragraph.

38. **consideratus, -us.** A new word, not attested in the Thes.,

but quite in Julian's style. Ps. Ruf. in proph. praef. 961A *quo praecipue consideratu* (the text given in Migne reads *consideratur*), *munus hoc assumpserim*. The ablative absolute *considerato* might be read, but until the manuscript reading is known, *difficilior lectio potior*.

- 38a. **consulentia, -ae**, is one of the significant words employed by Morin in his proof of identity of authorship: he points out that the Thes. (IV.576.25ff.) knows of no authorities for its use save Pseudo-Rufinus and Julian of Eclanum (in fact, Thes. attributes the occurrence in Op. impf. 5.15 to Aug., thus obscuring the coincidence). To these add in ps. 35 (f. 55d) *cuius erga statum rerum -a ab hominibus usque in pecudes porrigitur*, 'whose providential supervision, thoughtful care, extends from man to the beasts of the field'.
39. **contentus, -a, -um**, with perf. inf. (for which see Thes. IV.680.41-56). A favorite construction with Julian. In Os. 2.14 (977B) *culpas dinumerasse -us*; 7.13 (999C) *istud admisisse -us*; 9.9 (1007D) *peccasse*; 10.11 (1014C) *revocasse*; 10.13 (1015A) *adnotasse*; 11.8 (1020A) *dixisse*; 13.1 (1026D) *perpetrasse*; in Joel 1.6 (1038B) *descripsisse*; 2.15 (1046 A) *implevisse*; 2.28 (1049A) *fecisse*; 1062D, 1064B, 1085D, 1104A.
Op. impf. 2.39, 3.48, 5.39, 6.14, 6.20. In ps. 17 (f. 40d) *non contentus terruisse hostes*.
40. **convulsio, -onis**. Not very common. In Joel 2.30 (1051B) *ultima illa creditur et una -o, sub ipso videlicet fine mundi, vel terris vel sideribus inferenda*; in Am. 1.1 (1059B) *patuit prophetalibus oculis illam terrae commotionem ad significandam imperii -em valere*. Thes. has the second of these examples. In Job 2.9 *verbis uxoris ostenditur Job positum in illa -e membrorum Deo jugiter gratias egisse*; 13.14 *quare -e viscerum tanta discrucior?*
41. **copulator, -is**. Thes. s. v. has only two references, Jul. Val. 1.15, and « Aug. c. Jul. op. impf. 3.138 ». This latter is Julian quoting from Aug. nupt. 2.3.9 *hominum conditorum et conjugum -em Deum*.

42. **cur**. See Thes. s. v. 1451. 30ff. for *cur* = *quia*. In Os. 13.9 (1028C) *quod utique cur non fecisset, offenderet* (edd. propose *cum*, unnecessarily); in Am. 1.11-12 *quod in Tyriis denuntiaverat plectendum, cur videlicet Idumaeos saevientes vel consiliis adjuvissent*. Op. impf. 4.36 *indignaris mihi, cur juranti magis Deo crederem quam Manichaeo somnianti*; 3.57 *irascaris cur non acquiescamus homini*; 5.7 *accusat cur non dixerim*. In ps. 83 (f. 105a) *secum expostulant, cur in illis peractis non manserunt*.
43. **deflexio, -onis**, a rather rare word. In Job 13.27 *promovere pedem extra tenorem recti et -e evagari*; 23.13 *aperit causam quae eum semitis Dei sine -e vestigii insistere fecerit*. In ps. 5 (f. 22a) *sine -um moris fac iter in directum agere*, 'without the delays caused by deviations', the sole example, to judge by the Thes., of the plural.
Julian has also the alternative form in *-us*: Op. impf. 4.89 *inter diversas amicorum sordes et commenta volutatus sine -u*, 'without deviation'. None of the above references are in the Thes., which has also overlooked, among the examples of *deflexio* from Ambrose, Tob. 7.25.
44. **dependentia, -ae**. Commenting on Job 41.4 *quis revelabit faciem indumenti eius et in medio oris eius quis intravit* (read *intrabit*)? Julian says *id est, dependentiam qua oris eius voracitas impeditur*. This is a new word, if the text is correct, but its meaning is far from clear. There is a word *dependentia* quoted by DC from AASS. Jun. 3, p. 548, from the Vita Petri Gambacurta (ob. 1435) and from a charter of Henry IV of England, 1405; B.-J. records it from 1271 to 1528, but not in senses that apply here.
45. **depensio, -onis**. Thes. has only one reference to this word, Cod. Theod., which it defines as *actus dependendi, sumptus, expensio*. In Job 4.2. *in studium depensionis divinae accingitur*, it is undoubtedly a false reading for *dispensationis*.
46. **depretio, -are**. Occasionally found from the Jurists onwards and particularly affected by Tertullian, who

presents about a score of examples. Op. impf. 4.122 *tu commixtionem conjugii morbidam vocas et castitatem foedissimae rei collatione -as*; 5.24 *quod -atur in genere quo indivisibiliter adhaeret, in specie nequit honorari*. In Job 15.4 *nemo curabit precibus exorare quem tuus sermo -are non timuit*; 25.2 *comparatione illum -are conatur*; 28.18 *in honorem sapientiae omnia... -averat*. Jul. ap. Beda, cant. pr. 3.7 *-at haec opinio naturam carnis*. None of these is recorded in the Thes.

47. **derisus, -us**. Not uncommon from Sen. on. In Os. 4.17 (989A) *publico erant, quasi portenta, -ui*; 10.9 (1013A) *quibus erant prophetarum dicta -ui*; 10.11 (1014B) *quae ei cum -u comminator insulset*; 12.11 (1025B) *idola... subjecta -ui*; in Joel (1055C) *cum quodam despectu atque -u*; in ps. 68 (f. 86a) *cum devotio mea profanis esset -ui*.

48. **despectus, -us**. Not uncommon; a favorite word of Julian's. In Os. 8.8 *haud miseros fruendae luci, sed ferendo servavere -ui*; 9.7 (1006C) *studiis tuis deberi stipendia tam dura fatearis, quae te utique -u spiritualium magistrorum collegisse perpendis*; in Joel 2.15 (1046B) *ne hos... nationibus exsecratus fieri -uique patiaris*; 3.9 (1055C) *cum quodam -u atque derisu... aeterno deceptos tradet sopori*; in Am. 6.8-9 (1086C) *graviter se horruisse -um fraternae captivitatis ostenderet*.

Op. impf. 2.151 *in -um gentium maxime tumescebant*.

In Job 21.4 *sensum doloris mei neque -us injuriae neque ullio consolatur*; 29.24 *neque horrorem de tristitiae nimietate neque -um de vilitate remissionis incurreret*; 30.4 *in -um talium pervenisse*; 30.10 *ita ad magnum -um (pertinet) audere conspuere*; 39.10 *tam ea quae in usum tuum jussi mansuescere, quam illa quae in -um tuum mole virtutis armavi*.

In ps. 6 (f. 23a) *osoribus suis -ui fuerit*; in ps. 45 (f. 67a) *tanto -ui sunt*; in ps. 72 (f. 91a) *post -um nostrum*; in ps. 82 (f. 104b) *ut sint inter omnes -ui atque contemptui*; in ps. 85 (f. 106c) *non secundum illorum -um tua adpenditur aestimatio*; in ps. 111 (f. 129a) *divitiae et inimicorum*

-us numerantur in pretio; in ps. 117 (f. 131a) reges... -ui debere esse.

Despectio, on the other hand, is seldom used: in Am. 3.3-8 (1068B) *postquam reorum fuerat publicata -o*.

49. **discissio, -onis**. In Os. 4.15 (987B) *qui noluisti laudabilem servare concordiam, susceptam semel -em teneto*. In ps. 17 (f. 40d) *haec solent in terrae motibus evenire, ita ut insoliti aquarum meatus appareant -e et quadam subversione terrarum*.
50. **ecloga, -ae**, of a speech or chapter (in the Bible), a discourse in general: in Job 14.20 *totum usque ad finem -ae per hironiam legendum*; 24.1 *usque ad finem -ae improborum male facta persequitur*; 28.1 *totum hoc quod agit s. Job in -a praesenti*.
51. **effossio, -onis**. A rather uncommon word, which Julian uses only once: op. impf. 3.119 *si in eo animali... -o luminum vel crassi humoris obsaepio videndi eriperet facultatem* (the Thes. has missed this place); cf. ib. 6.17 *effossis totius intellegentiae oculis* and in Am. 1.1 (1058) *luminibus effossis*. *Obsaepio* is cited by the lexica only here.
52. **eruditorius, -a, -um**. For this word Thes. has only a gloss. In ps. 89 (f. 111c) *ipsa supplicia mansuetudinis nomine -a potius quam ultoria fuisse laetatus est*, and in ps. 115 (f. 130c) *debitam arrogantiae -am plagam fatetur*.
53. **eversus, -us**. Op. impf. 3.161 *primae definitionis -u culmina eius in solum cuneus rationis effundit* — the only example of the word given by Thes., but wrongly attributed to Augustine.
54. **examine**, adv. Jul. ap. Aug. c. Jul. 3.16.30 *recte dicis e. non posse placere connubium* (in Thes., but assigned to Augustine); in Job 19.24 *quae a nobis graviter e. -que dicuntur*.
55. **examinatrix, -icis**. Thes. has only one reference to this word, Aug. virg. It occurs again: in Job 9.29 *districtior vita et sollicita operum -ix intentio*.

56. **excarnifico, -are.** Thes. has omitted Julian's use in Op. impf. 2.181 *-ante animum tremore.*
57. **exceptio, -onis.** In Os. 6.7 (994C) *usum omnium, sub unius pomi -e, contulerat*, 'with the one exception'; op. impf. 1.131 *Jacob et Esau, una seminis -e concepti et una vi parientis effusi (= receptio).*
58. **excessus, -us,** a digression: in Os. 9.10 (1008B) *fecit -um in laudem parentum*; 11.12 (1021A) *per -um brevem liberationis gaudia contigisset*; 11.12 (ib.) *quae sunt per -um interjecta*; in Joel 3.4 (1055A). On the other hand in the Op. impf. the usual meaning is 'excess': 4.24 *genusne ipsum concupiscentiae... an solum -um ?*; 4.41 *non modum, non genus, sed -um culpat Deus*; 4.50 *qui non usu, sed -u, ad vitia labuntur.*
59. **exosus, -a, -um,** in its passive sense: in Os. 4.13 (987B) *alios audacia reddat -os*; in Am. 3.12 *illos semper -os faceret dilecta profanitas*; 6.1 (1083C) *-am Deo semper fuisse superbiam.* In Job 17.3 *-um me tibi esse testantur*; 31.8 *qualiter fuerit luxuries -a testatur.* Op. impf. 4.23 *-a ait superbia turguisse*; 4.125 *juratis innocentium animas esse sub diabolo et -as Deo*; in ps. 2 (f. 18a) *ita vos Deo fuisse vehementer -os*; in ps. 5 (f. 21d) *per quam tibi juste -i esse meruerunt.* E
60. **expiatus, -us,** one of Tertullian's coinages. Op. impf. 6.17 *quis paenitentiae gemitibus juuaretur, nisi doloris et internae aegritudinis -u ?* In Os. 9.4 (1005C) *qui nec sacrificium Deo sinantur offerre, nec de -u aliquid sperare culparum.* So **expiator,** also from Tertullian: Op. impf. 4.108 *conjugalis operis criminator, sed libidinum -or.*
61. **expunctio, -onis.** Again from Tertullian. In Os. 2.3 *is iudiciorum ordo (= modus) etiam in vestra nunc -e servabitur, ut squalentes sacrilegiis obruantur exitiis*, where the meaning is not that given by Souter for the passages in Tert., 'completion', but rather 'in the settling up of your account', 'in your examination'. In ps. 6 (f. 23a) *finem vitae huius sequitur* (read *sequetur* ?) *-o futura meritorum*, 'the weighing up of merit'.

expunctor, -is. Again Tert. Op. impf. 1.22 *ut conditor benignissimus hominum, ita meritorum -or aequissimus*, and again in Am. 5.1-2 (1074C) *o tu Israel, quis sit meritorum tuorum -or, inspicito*, 'one who assesses, weighs up, judges'.

expunctrix, -icis, apparently used only by Julian: Op. impf. 1.37 *haec augusta virtus, -ix uniuscuiusque meritorum*; 2.11 *membripotens regina mentium -ix honestatis et invicta animorum omnium captivatrix turpitudine baccharetur*, where the sense is different from any of the above uses; here it means 'destroyer', 'expeller'. In Job 18.12 *justitia -e meritorum*, 'weigher', 'assessor', 'judge'. In ps. 4 (f. 19d) *-ix* (MS. *et punctrix*) *peccatorum cessat aequitas*, 'righteousness, the destroyer of sin'.

expungo, -ere, a favorite word of Tertullian's, for whose usage see Hoppe, *Syntax u. Stil des Tertullians*, p. 132. In Os. 4.4 (983B) *hostili furore vastanda es, non iudicium -enda sententiis*; in Os. 1.10 (972A) *magister meritorum praesideat expunctorum*; in Am. 1.6-8 *hanc professionem malignitatis qualiter sit -urus ostendit*; 5.9 (1077B) *ille qui est universorum creator merita quaeque pergit -ere*. In Job 15.7 *nolis secundum eam qua -untur omnes regulam iudicari, sed ea quam tu institueris censendi formam omnes -i*; 18.4 *ita rerum merita ut pro qualitatibus suis -antur ab eodem auctore*; 18.17 *quod talia pro meritis suis Deo -ente patiatur*; 22.1 *conatus ostendere quod in -endis hominum meritis jus suum justitia non teneret*; 24.1 *nosse se quod patris censurae suae in -endis hominum meritis sit exsecutura iustitia*.

62. **fel, -lis.** Op. impf. 4.114 *toto contra vos -e moveretur*. In ps. 36 (f. 56c) *indigneretur toto -e commotus est*. In Job, pr. p. 335 *si ad ea quae sibi acciderant toto -e moveretur*; 5.2 *tunc maiore -e succenditur (stultitia) cum, se adflicto, alienam videt prosperitatem*; 7.1 *in diem nativitatis meae pleno -e commovear*; 38.2 *nullo animi -e ad disputandum motus accesserat*.

63. **generalitas, -is.** Op. impf. 2.135 *-as unius partis locum excludit alterius*, 'a universal in the first clause excludes

a universal in the other'; 2.175 *tamen -e verbi huius* (sc. omnes) *nequaquam aut apostoli aut Nicodemus aut sanctae mulieres includuntur*; 4.121 *opere conjugali non iniquitatem, sed -em voluit indicari*; 5.15 *naturae -e defenderemus et adscriberemus operi Dei quod tu dicis diabolicum*; 5.20 *quem supra jam gradientium -as indicavit*, 'the class of...'; 5.24 *naturae humanae -as institutionum infra se locatarum genus quoddam est*. In Job 15.34 *hoc sermonis -e S. Job persona pulsatur*; 20.19 *ne -as dictorum non perstringeret eum quem nulla peccatorum documenta convicerant*.

64. **genitalitas, -is**. A new word, quoted from Julian by Beda, in cant. pr. 1.5 *quamdiu nihil de -is voluptate desiderat*.

65. **genus, -eris**, = modus. Very common in Julian: in Joel 1.6 (1038B) *non uno -e temeratores legis suae rerum conditor affligebat*; in Am. 3.12 *hoc -e frequenter eis salutem et gaudia legimus contigisse*; 7.7-9 *quo potissimum -e ad ulciscendum Deus noster insurgeret*. Op. impf. 1.139 *diverso -e*; 2.220 *hoc -e*; 2.221 *hoc -e*; 3.85 *multiplici haec oppositio -e destruitur*; 3.144 *hoc in praesenti genere nobis disserendum est*; 4.3 *quo -e obluctetur* (= quomodo); and many other examples in all the treatises.

66. **hebetudo, -inis**. Op. impf. 5.64 *illud aliud de eadem -e protulisti*; 6.9 *nobis convincenda primo est sensus vestri -o*; 6.21 *o -em non ferendam!*

In ps. 13 (f. 33c) *in -is profunda palude demersam*.

67. **ignoscentia, -ae**. A rare word, known to Thes. only from Gell., Tert. and Iren. Add in ps. 134 (f. 138b) *corripies errantes, verum ea bonitate et clementia ut supplicum preces -a prompta perveniat* (Stokes-Strachan, *Thes. Palaeohibern.*, p. 470, suggest *praeveniat*).

68. **illaboratus, -a, -um**. In Os. 6.7 (994B) *Adam, qui in paradisum ut -is copiis uteretur, fuerat inductus*; 11.4 (1017C) *ut -is copiis vesceretur*. Op. impf. 6.27 *etiam in paradiso noluit eum Deus pabula -a suscipere*. In ps. 71

(f. 89a) *-a apud omnes gratia et absque ullo strepitu tranquilla regis moderatio.... signatur*; in ps. 80 (f. 103b) *si vel paruisset praeceptis vel credidisset promissis, -a fuisset adversus omnes hostes mea pro plebe defensio*, where the meaning is perhaps not negative, as in the others, but intensive; 'worked out' like a plan of operations; or is it 'freely offered', not calling for action or effort on their part?

69. **illapsus, -us**. Not common. To the examples in the Thes. add in Joel 2.24 (1047B) *tempestivi ac serotini imbris praedicavit -um*, and in ps. 73 (f. 93c) *ne cura nostra memoria tua excedat, velut quodam oblivionis -u*.

70. **illatio, -onis**. A fairly common word, with a considerable variety of meanings. In Os. 2.14 (977C) *dulcem et familiarem sibi clementiam commendans, etiam de prosperorum -e plagis adhaerente*; 4.14 (986C) *hanc impietatem calamitatis ultimae dispungat -e*; 6.1 (993A) *non prius a poenarum -e cessaret*. In Job 1.11 *probationem devotionis prosperitate subtracta et adversorum -e repperies*; 34.5 *pugnant inter se adsertio virtutum et -o plagarum*; *si vera est virtutum adsertio, injusta plagarum -o*. In ps. 17 (f. 40d) *si hic perturbationem aeris dei irascentis habitum consequenti -i substruxit*; in ps. 21 (f. 44d) *ne auctorem malorum crederes Deum, intulit 'circumdederunt me canes multi'*; *utique -e ostendit*, 'by inserting these words'; in ps. 8 (f. 24d) *quo tempore etiam frugum quae per decimas offerebantur fieri solebat -o*; in ps. 103 (f. 122b) *hac -e aculeos terroris indicat*, 'by the introduction of this phrase'.

Again the variant in *-us*, for which this is the only reference known to the Thes.: in Joel 3.4 (1054A) *quod qualem orbatis parentibus creet dolorem, -u vicissitudinis sentietis*. Souter translates this as 'introduction', which does not quite get the sense; it is rather 'the imposition', as of a penalty, or in revenge: 'the kind of suffering which parents feel when deprived of their children (whom you have sold into slavery) you will experience, by a turn of fortune's wheel, when the same is imposed on you'.

71. **immissuratio**. Offered by the text of In Job 2.6 *si perturbationis alicuius vel furoris immissuratio animae vel sanitas fuisset extincta, tota certaminis fuisset condicio dissoluta*. A queer-looking word. Break it in two and you restore sense : *immissu ratio*. *Immissus*, -us, is recorded by Thes. from Macr. sat., Claud. Mam., Schol. Stat. and Chron. Gall. and its occurrence in Julian is in keeping with his liking for these substantives in -us. Morin, p. 13, gives a list of such from Ps. Ruf. and the Op. impf., and considerable additions can be made from the other treatises.
72. **immoderatio, -onis**. Once in Cicero, then frequent from Arnobius onwards. Op. impf. 3.76 *in cuius praeceptis -em tyrannicam...* ; 4.122 *tu ipsum Deum et in mysteriis imbecillitate et in praeceptis -e... peccare contendis* ; 6.15 *ita -o praeceptorum, impotentia sanctorum... in maculam rediret auctoris*. In Job pr. p. 335 *cum eum de querelarum -e culparent* ; 6.1 *tantum de correptionis -e causetur* ; 8.1 *conquestus est de -e poenarum* ; 13.14 *de cruciatuum -e conqueritur*.
73. **imparilitas, -is**. Not a common word. In Job 23.10 *hoc ad augmentum imparietatis accedit, quod cum ego illum quantus sit videre non possum...* Read *imparilitatis*, not, as edd. propose, *imparitatis*.
74. **imparticeps**. Thes. has unfortunately overlooked this word. In Os. 9.7 (1006C) *sed quoniam rationis velut prorsus imparticeps, flagra et stimulos exegisti*.
75. **impendium**. *Impendio*, adverbially. Op. impf. 1.7 *quia id -o poposcisti* ; 5.16 *quasi a nobis asseretur -o*. In Joel 2.30 (1051C) *coeperunt -o postulare* ; in Am. 2.9-10 *haec vos omnia non solum viliter aestimastis, verum etiam -o respuistis*.
76. **impertitus, -us**. A new word, unrecorded by Thes. In ps. 6 (f. 22d) *a malis se erui -u divinae miserationis implo-rat*. A variant for the more usual *impertitio*, though even this is a fairly rare word : Thes. quotes one example

from Jul. op. impf. 6.20 *nec hoc praestitisse contentus, illustrat eum -e colloqui*. Add the following : op. impf. 5.9 *sed non ut huius -e beneficii, de jure videantur diaboli plagiati*; in Job 17.4 *fidem ministrorum praedae sibi -e firmaret*; 20.22 *saepe crapulatum affectum ei largitatis atque -is ingesserit*; in ps. 7 (f. 24a) *dignum me auxilii tui -e decerne*; in ps. 4 (f. 20c) *quae sit ista bonorum -o per quam impressum nobis lumen cultus esse Dei asserit*; in ps. 74 (f. 93d) *quarum impertione (sic) liberasti*; in ps. 88 (f. 109c) *multi adjutorii impertione securus*. Read *impertitione*, though the same variant, *impertio* for *impertitio*, is found in Aponius and in Ps. Thom. apoc. (Thes.).

77. **impio, -are**. In Os. 2.13 *reliquarum rerum copiam ad cultum et ornatum idolorum -ta (gens) convexit*; 8.11 (1004 A) *nunquam eis gravius quam apud aras contigerit -ari*. Op. impf. 1.75 (Athanasius) *dilapso a fide apostolorum omni paene mundo et -atis obstitisset*; 1.92 *desine -are te... Christi verba sic exponendo*. In ps. 78 (f. 100c) *coinquina-verunt templum sanctum tuum, profanatis ritibus sacris; loca quoque -ta sunt*. Thes. has the first two and op. impf. 1.92.

78. **impugnatio, -is**. In Joel 3.17 (1056C) *ecclesia... quae -em adversariae potestatis... perpessa est*; in Am. 9.11-12 (1103B) *interrupta murorum, quae hostium fuerant -e quassata*. Op. impf. 3.80 *causae quae nos in -em mali naturalis accendunt*; 3.180 *vides quanta tibi sit et Manichaeo in nostra -e concordia*; 4.103 *cum sit contrarium necessitas et voluntas, ita ut... mutua se -e consumant*; 6.14 *quod totum velut parum esset ad infelicitatem illius exprimendam, -i naturae superioris exponitur*. In ps. 12 (f. 33a) *quos in -em eius Abesalon factio congregaret*; in ps. 54 (f. 73a); 128 (f. 135d). In Job 30.12 *socios eius dicit in sui -em debellationemque militasse*.

So **impugnator** : op. impf. 4.55 *ita -es eius in fine denuntiavit saeculi nascituros*; 4.108 *libidinum expiator, -or innocentiae et divinae aequitatis infamator*. In Job 1.12 *quanto acrior -or est, tanto eius qui impugnandus est virtus appareat*; 27.22 *nunc velut personam eius -is adsi-*

mulat ; 30.22 *sed etiam -em te vehementer rebus experior* ; 16.15 *Deo se dixerat -e prostratum* ; in ps. 53 (f. 72d) *-es mei externi sunt* ; 57 (f. 75d) *si -es nostros removeritis* ; in ps. 124 (f. 134c) *-es suos, id est, finitimas gentes*.

79. **incommodo, -are.** Op. impf. 3.88 *non -abit intellectui, si dicam ex uno illum esse generatum* ; 4.1 *hanc responsionis fidem... nec quidquam -are certamini*. In Os. 1.10 (791D) *ne quod ad pompam praedictionis valebat inciperet salutare -are doctrinae*. In Job 21.4 *si esset inferior qui mihi -at* ; 40.10 *cuius censuram etiam illa sentiunt quae mortalibus pro modo formae suae et virtutis -ant*. In his critical study of Devreesse's edition of the commentary on the psalms V. Bulhart (*Wiener Studien*, 59, 1941, p. 135) restores *incommodo* on p. 42.29, quoting its occurrence on p. 237.16.

80. **incomparatus, -a, -um.** Known to the lexicographers only from inscriptions, and in the meaning of 'incomparable', 'unvergleichbar' (Georges). The new meaning of 'unprocurable' is furnished by this passage from in Os. 11.4 (1017C) *Qui paradisi fuerat cultor et habitator effectus (sc. Adam), ut illaboratis copiis vesceretur ; ita et iste -a hominibus et solis miraculis comparata pabula poculaque suscepit*.

81. **inculcator, -is.** Not common. Known in the two senses of 'one who inculcates', 'insists upon', hence a teacher, or one who drives home a lesson ; and, secondly, 'one who tramples upon', a use dating from Tertullian. In the former sense it occurs in the commentary on the psalms, 18 (f. 42b) *(dies diei) impertit eloquium et notitiam Dei : velut quodam -is officio*, 'as if fulfilling the function of a teacher'. The use of the verb in this transferred sense is Ciceronian and is frequent in Julian : op. impf. 3.112 *-o liberum arbitrium nec ob aliud datum esse...* ; 2.226 ; 2.236 ; 3.37 *-atum est hanc veram esse iustitiam* ; 3.150 *quod dum lucida professione -emus* ; 3.165 *id etiam hic -ari nobis fuit necesse*, 'to insist on this point', 'to drive home' ; 3.174 ; 4.5 ; 5.44 *sed illud -o*, and often.

82. **indubitatus, -a, -um.** Used from Seneca and Quintilian

on. In Os. 13.9 (1028C) *-a perditio to comprehendet*; in Joel 2.30 (1052A) *-um fetui minaretur exitium*; 3.9 (1055B) *-a se potituros victoria suspicantes*; op. impf. 4.76. *-um tenemus*. In ps. 24 (f. 46b) *praesta mihi veram atque -am salutem*; in ps. 89 (f. 109d) *ut -am promissionis fidem ostenderet*; (f. 111c) *-a ratio*.

83. **industria**. In Os. 8.7 (1002B) *nihil emolumenti de tuis laboribus consequeris, nec ulla culturae respondebit industria, sed etiam si aliquid de reliquis priscæ fertilitatis coeperit apparere, id totum in hostium veniet potestatem*. If the reading is correct in the phrase *nec... industria*, what does *industria* mean? What is it that responds to cultivation? Can it be that here *industria* connotes the rewards of labour, i. e. 'harvest', 'crop'? A valuable article by Lofstedt in *Eranos* 44 (1946) 347-9, has well illustrated the specialization of the word *labor* to the meaning of 'work in the field', 'farming', and it may be that here *industria* has acquired a somewhat similar sense. On the other hand, there is no indication, in the other passages in this commentary where the word is used, of anything but the ordinary use, e. g. ib. 14.5 (1032C) *amoenitatem excultorum describit arborum, quae sicut tempore quo persullat hostis squalore plurimo vestiuntur, ita cum securitate pacis cultorum exercet industriam, et ubertas passim visitur et venustat* (sic textus; read *venustas*, in conformity with Julian's mannerism, no doubt the result of an ear sensitive to the *cursus*, of so balancing the final phrase of his sentences: op. impf. 4.84 *speculum offerebat et regulam*; 6.14 *venustas irritabat et suavitas*; Ps. Ruf. 984C *tam facinorum posuere quam militum*; 986A *temulentia conciliaret et crapula*; 1036A *aut merita signat aut studia*; 1039C *tam germina periere quam gramina*, etc., etc. Further examples in Morin, *l. c.*, pp. 16-17).

84. **infremo, -ere**. Virgilian and not very common. In Os. 2.12 (976C) *ut doceat se iustitiae magis quam irae, quidquid -uit, praestitisse*; 3.1 (981A) *cum -uerit truculentis*; in Am. 1.2 (1059B) *hanc vocem, quae irae eius congrua, non natu-*

rae, -isse; ib (1059C) -ens ultor; 2.13-16 cum striduoero, id est, -uero, vestra illico vel arrogantia vel fiducia disperibit.
Op. impf. 4.49 *-uit a catholicis excitata praescriptio.*

85. **infucatus, -a, -um.** In later Latin, from Arnobius onwards, the *in-* is negative or privative, and the meaning is 'unpainted', 'unvarnished', hence 'honest', 'sincere'. Op. impf. 1.54 *qui -a primaevitate felicior*, and the same phrase in 2.116 *-a primaevitate felices.*
86. **inspector, -is.** In use from Ulpian onwards; Scriptural, in the phrase *-or cordium*. In Am. 8.7 *qui sum -or animorum*; 8.13-14 *-or animorum*; 9.1 *totius orbis -or*. In Job 1.6 *angeli ante Deum diversorum hominum et actuum -es adstare dicuntur*; 7.20 *speculator atque operis omnis -or*; 13.28 *tam attentam custodiam et tam districtam -is severitatem fragile naturae meae caducumque non patitur*. In ps. 4 (f. 19d) *non esse qui rerum -or insistat*; in ps. 32 (f. 53a) *-or mentium*; in ps. 37 (f. 58b) *tu -or mentium pavidarum*; in ps. 43 (f. 64a) *qui -or es mentium*.
87. **inspiratrix, -icis.** Op. impf. 1.98 *in omnibus hominibus -ix malae voluntatis tenebrarum natura delinquit*. Jul. apud Beda, cant. praef. 2.6 *gratiam sancti Spiritus dicit quasi supervenientem auxiliatricem et non praevenientem -em.*
88. **intercessus, -us.** Op. impf. 6.30 *justi omnes ad immortalitatem sine -u corporalis dissipationis evaderent*. In Job 6.9 *sine -u mortis vox mihi fuerit deplorationis erepta*; 7.21 *vel -u mortis vocem mihi querellae adimes.*
89. **intermico, -are.** In Joel 2.1 (1042B) *per caecum aerem fulminum terror -at*. Op. impf. 1.37 *haec augusta virtus... pro creaturae ipsius modo et viribus -at.*
90. **interpolatio, -onis.** Rather rare. In Os. 1.2 (965D) *cultura vaccarum, quae multis aetatibus sine -e permansit*, 'without interruption'; 2.14 (979A) *toto... corde mihi sociabitur, ita ut non me ulterius ex -e veneretur, sed continuum mihi cultum, mihi continuum impendat affectum*, 'not by fits and starts'; 4.16 *credens se optimis bonis suis -e frui-*

turum (after *suis* insert *sine*). Op. impf. 2.25 *hunc de opere meo priore contextum in hoc secundo libro suo sibi licet cum interpolatione proposuit*, 'with interpolations'. In Job 31.21 *semper ita ab eo exercitata sit, ut numquam aliquid -is incurrerit*, 'interruption'.

Interpolatus, -us, seems to be a new word: in ps. 131 (f. 137c) commenting on the words '*paravi lucernam Christo meo*', he says *pro* '*firmavi absque ullo interpullutu davidicae posteritatis ductum*', 'without any interruption in the Davidic line', 'with no break in the ranks of David's descendants', reading *interpolatu*.

Interpolo, -are, has its normal meaning in Op. impf. 3.48 *si vel -ata repetatur* 'even with interruptions', and in Os. 13.9 (1029A) *scelera quae multis temporibus perpetravit, ut nullis essent -ata virtutibus*, 'interrupted', 'varied'; but in explaining Hosea 5.12 *et ego quasi tineam Ephraim, et quasi putredo domui Juda*, he has the curious phrase, (992B) *iudicii mei pro meritorum differentia modus acuetur* (one would not expect *acuetur*, but something like *aptetur*), *ut Ephraim, quasi tineam, interpolem; te vero quasi inhaerens putredo, consumam*. If right, *interpolem* must mean 'to eat holes in', like a moth, and eventually, 'spoil', 'destroy'.

91. **interpositio, -onis**. In Job 1.16 *hominibus possibile sit vel attritione ligni vel -e aquae vel interdum vasis specularibus naturam ignis excutere*, 'by the introduction' or 'in-pouring'; 8.10 *per -em versus medii subiecit*; 21.22 *occurrentem dictis suis quaestionem unius versus -e dissolvit* (for this use of *occurro* see infra s. v. *obvio*); 40.10 *post -em interrogationis qua quaerent utrum...* In ps. 13 (f. 35a) *talis verborum -o non convenit ei*: here the meaning is, from the context 'interpretation'.

92. **intersero, -ere**. Ps. Ruf. in proph. praef. 959C (David) *enumerandis legis miraculis frequenter -it*, '*Confitemini Domino*'; in Os. 1.2 (966B) *Deus noster, qui providentiam suam humanis rebus -it*; 11.3 (1017A) *post haec quid scelerum perpetrasset -ens*; in Am. 5.1-2 (1074B) *ob reverentiam iudicis in reorum pectoribus suscitandam opera creatoris*

- it. Op. impf. 1.21 *sententiis quas de scriptis meis... -it.*
In Job 21.18 *ea quae est evacuaturus -it*; in ps. 115 (f. 130d) *gratiarum actioni -it beneficia devotionis suae.*
93. **irrefutabiliter**, adv. Known so far only from Julian.
Op. impf. 1.48 *his i. concessis*; 1.63 *i. diaboli est*; 2.16 *i. apparuit*, 2.28, 2.57, 2.113, 2.142, 4.51, 4.63, 5.24, 5.63, 6.22.
94. **irremuneratus**, -a, -um. Quoted only from Cassiod.
and Greg. Magn. In Job 40.3 *permisi -um esse quod tu non passus es esse desertum.* In ps. 36 (f. 56b) *-as in hac vita virtutes deserant et vitia consecretur felicia*; in ps. 96 (f. 116b) *non esse -am huiusmodi observantiam*; in ps. 98 (f. 117b) *-am esse virtutem*; in ps. 127 (f. 135c) *cum -a talis non possit esse devotio*; in ps. 133 (f. 138a) *ne -um putarent gratiarum actionis officium.*
95. **irrepercussus**, -a, -um. Op. impf. 2.98 *frivolam expositionem in hoc loco tam optimo jure despicerem et -am praeterirem.* The only other known example seems to be Tert. apol. 16.14, of which this is an obvious reminiscence.
96. **iudicanter**, adv. Not in Benoist-Goelzer or Georges; Souter quotes only Julian in Job with a reference I cannot at present check. In Os. 9.7 *cuius criminis magnitudinem contionator horrescens i. exclamat* (vet. edd. propose *in judicantes*, not knowing the word); in Joel 2.4-11 (1044A) *si humanos animos i. inspicias* (again the vet. edd. boggle at the word, suggesting 'forte indicanter'); in Job 28.1 *quod liberaliter praestitit, eripit impiis i.*; in ps. 42 (f. 62d) *in defensionem nostram non solum ulciscenter, sed et iudicenter* (sic!) *adsurge*; in ps. 148 (f. 145b) *captivos decrevit absolvere i. et iuste.* Souter offers the translation 'critically', but that is not quite the meaning; it is rather 'like a judge', 'judicially', 'by a decree of court'.
97. **laudatorius**, -a, -um. Very rare, quoted only from Fulg. myth., Eugraph. in Ter. heaut. and Hier. In Am. 4.4-6 *fermentatos panes altaris, qui, ut ita dicamus, -i vel voluntariae oblationis appellabantur*, 'freewill offerings', 'praise-

offerings' ; in ps. 46 (f. 67b) *consuetudo est in -is clamationibus etiam manu plaudere*.

The new word *laudifactorius* is given by the MS. in ps. 70 (f. 89a) *organa quibus psallebatur enumerat... quorum omnium concentu verum et mirum opus tui adjutorii sonabo, quo certam, non -am, salutem confers* ; should we correct to *ludificatoriam* (this is found in Aug. civ. 11. 26), or to *ludifactoriam* (which gives a better rhythm) ?

98. **maletractatio, -onis.** Thes. 8.178.66-71, quoting it from Itala ap. Clem. ad Cor., Arnob. twice, lemma Mart. four times. In Job 10.13 *quamvis -o mea dissimulationem te possessionis habere testetur*, 'the ill-treatment I have suffered is proof of your neglect of your own property' ; 23.3 *male tractationis meae causam ipso saltem respondente cognoscam*. In ps. 14 (f. 36a) *qui generis adfinitate junguntur, ut male tractationis opprobrio vel ab ipsis vel ab extraneis inuratur*.

99. **mentionem inferre.** Very frequently used in the commentary on the minor prophets, but not elsewhere, so far as I have observed. In Os. 8.1 (1000C) *eius captivitatis* ; 10.9 (1013A) *temporis ipsius* ; 11.8 (1020A) *temporis illius* ; 12.7 (1023B) ; 12.12 (1025D) ; 13.6 (1027D) ; 13.14 (1031A) ; in Joel 1.4 (1037A) ; in Am. 1.3 (1060A) ; 5.21 (1082A) ; 6.2 (1084C).

Once *induxit mentionem*, In Os. 13.1 (1026C).

100. **micatus, -us.** A rare word, quoted only from Mart. Cap., Vict. Tun. and Julian. Op. impf. 6.14 (*mentis*) *quae in hoc caenum... dejecta, generosos -us luteo perdit admixtu*. In Job 9.9 *praecepto eius solis possit ortus inhiberi vel stellarum -us abscondi* ; 25.5 '*et stellae non sunt mundaе in conspectu eius*', *quia -us earum nox saepe in lunis abscondit*. In ps. 57 (f. 85c) *licet nubes ferant idoneum timoris divini testimonium, vel congregatione aeris, sonitu tonitruī, coruscationis -u, inruptione fulgorum...* ; in ps. 96 (f. 116a) *splendorem fulgorum et coruscationum -u*.

101. **minus (habere, facere).** Op. impf. 3.162 *cui lumina, quae propter commendanda mirabilia sua minus fecerat,*

ipse Artifex reddidit; 4.57 *nihil de naturalibus minus habuit*; 4.59 *claruit nihil minus de natura hominum salvatoris corpus habuisse* (repeated by Aug. in the same section: *immo claruit hominum naturam... minus haec habere nunc omnia*); 6.36 *iniquitatem non habuit et minus de hominis natura nihil habuit*.

102. **molitio, -onis**. Classical, but not common. In Am. 3.15 *alias aedes aestibus, alias parasse frigoribus, hasque vindictae tempore pariter auferendas variasque -es hostili incendio concremandas*; 5.12 (1078C) *tam -e eius* (sc. domus) *quam eius amissione cruciemini*. Jul. ap. Aug. c. Jul. 6.18.54 *aut magnis -ibus aut nullis omnino separetur*, repeated op. impf. 1.105; 5.17 *queis -ibus cum juuaretur nihil*. In ps. 35 (f. 55c) *quem nulla potest latere quamvis secreta -o*; ib. infr. *pravas -es in opus adduxit*; in ps. 82 (f. 103d) *decreverunt impedire religiosam -em*.

103. **neglectus, -us**. Op. impf. 3.8. *gravius est studium malorum quam -us bonorum*; 4.67 *reprehensioni justissimae patet sine ullo negotiorum coactu -us decoris*; 6.26 *non est in miseria junctio rei, cuius -us in noxa est*. In ps. 49 (f. 70a) *-u virtutis et honestatis*; in ps. 60 (f. 78d) *quorum -u exul esse commerui*; in ps. 105 (f. 123d) *justificationum -u pellantur*; ib. (f. 124a) *nihil adversi pro eius -u pertulerint*.

104. **obstaculum**. In Os. 2.3 (973C) *quorum interfectio filiis ad gaudia promissa ducendis -a non creavit*; in Joel 2.4-11 (1043C) *nullum quod irruentes moretur -um inoffensis callibus victrix turba gradietur*. Op. impf. 3.154 *ad instaurandum foedus non grande vobis remansit -um*.

105. **obvio, -are**, with the unusual meaning of replying to an argument, opposing an opponent's case, rebutting, refuting, a sense which does not seem to be recorded in the lexica: Op. impf. 1.7 *poposcisti ut libro tractatoris Poeni... -arem*; 1.52 *institui libro tuo secundo... -are*; 2.38 *apostolum Paulum illis omnibus quae diximus -are senti*; 3.162 *praeteritis dictis tuis clareat -atum*; 4.1 *profitetur scriptis -are nostris*; 4.88 *illi operi a catholico viro... -atum est*; 4.113 *non habuerint necessitatem a*

latere surgentibus quaestionibus -andi. In Job 4.2 *hic 'loqui' non simpliciter 'conferre sermonem', sed 'dictis ac sententiis -are'*; 35.4 *tam tibi quam illis -are responsione curabo.*

It is curious to find same use in Praedest. 3.16 *unde facimus et nos clausulam catholicam vestris astutiis -antem.*

Julian uses the adjective, *obvius*, in a no less individual way: In Os. 9.2 (1005C) *pollutis et obviis cibis vescaris*, 'food picked up in the gutter'; a less emphatic use, resembling that of Gellius 16.3.1 and 16.5.1 *obvia verba*, in Joel 2.15 (1046A) *sensum implevisse contenti, quasi obviis elocutionibus abutuntur*; in Am. 5.7-8 (1076C) *obviis vocabulis... sit usus propheta*; the common meaning is much more seldom found: in Joel 3.9 *sic in me contumelias direxistis, sicut solebatis in obvios tela jaculari.*

Instead of *obvio* in the dialectical sense illustrated above, Julian occasionally employs **occurro**, a use found in Cicero. Op. impf. 2.222 *occurrrens opinioni ejusmodi*; in ps. 4 (f. 19d) *hoc responsionis genere integre occurritur errantium quaestioni.* So in Praedest. 3.3 (634B) *occurrunt hoc loco renovato certamine dicentes...*

106. **oculatus, -a, -um**, a word which, borrowed by Cyprian from Tert. adv. Marc. 4.36, acquired considerable currency in its figurative sense; Jul. apud Beda, cant. pr. 1.2 *quos -os et eruditio reddidisset et pietas*; in Os. 12.3 (1022C) *ut felix robore, ita prudentia -us*; in Job 17.10 *qui ad praesentium tantum rerum imagines estis -i*; in ps. 18 (f. 42d) *ut possint etiam hi illuminari et ad agnitionem venire factoris, qui prius fuerunt minus -i.*

As a genuine past participle the word is found in Praedest. 2 (621D) *res, quasi -as et sibi in manifesto positas, tunc quando praesciit, praedestinavit*, « as though actually present to the eyes ».

107. **otior, -ari.** Op. impf. 1.134 *superbia illa quae volebat -ari et desidiam suam ob id colore necessitatis obnubere*; 4.114 *videret... -antem in omnibus liberam voluntatem*; in ps. 73 (f. 93a) *nostra festa, deletis cultoribus, subversis moenibus,*

facere -ari; in ps. 126 (f. 135b) *quibus impugnationem aemulorum nullum sedenti otientique* (sic!) *tempus indulget*.

108. **palus, -udis**. One of Julian's bold metaphors: Op. impf. 2.117 *in eadem vitiorum -e deprehendere*; 3.101 *natare in impietatis -e*; in ps. 13 (f. 33c) *hebetudinis in -e demersum*. Similar is *palustria voluptatum*, Op. impf. 1.82.
109. **pariter et** (ac). For this see *Glotta* 31 (1948), pp. 46-47. Very frequent in all Julian's works: In Os. 1.2 *sacerdotes pariter et ministros*, 1.10, 2.3, 3.1, 4.17, 6.4, 9.10, 9.15, 10.11, 11.5 *ferro pariter flammaque*; in Joel 1.4 *aerumna pariter et formido*, 1.9 *culta pariter et lustra*, 3.17...; in Am. 1.1, 1.6-8, etc.; Op. impf. 5.40 *tibi pariter et Manichaeo respondeo*, etc., in ps. 56 (f. 75c), etc.
110. **percutio**, perf. *percuti*: in Am. 4.4-6 *tam acerba eos castigatio percutisset*, elsewhere the usual form, e. g. in Os. 11.8-9 (1020A) *foedera... quae sunt percussa*, ib. 8.1 (1000C).
111. **praelatio**: Op. impf. 4.121 *-em virginitatis nuptiarum accusationem putavit*; 2.147 *haec in gratiae largitate -o consecratos et proelectos approbat innocentes*. In Job 28.11 *eam sapientiam quae vera est... pretiosarum rerum -e commendat*.
112. **praevenio**, in various meanings: In Os. 6.11 (995C) *-erat te ille in iniquitatibus, consequens est ut in miseriis -iret*, 'surpass', 'outdo'; 7.3 (997B) *certamen quoddam... quisque in criminibus -iret*, 'excel'; 11.1 (1016C) *merita affectione -ens*, 'anticipating'. In Job pr. p. 335 *legis illum tempora -isse*, 'to have lived before'.
113. **proceritas**. In Os. 8.7 (1002A) *apud te nihil fertilitatis firmitatisque remanebit, ut solet in culmo, cuius -as, per aliquam aeris injuriam, spicae plenitudinem non creaverit*. Apparently *proceritas* is here concrete, = a stalk, *culmus* in the strict sense.
114. **processus, -us**, 'the development' of an argument. Op. impf. 2.27 *sicut -us operis indicabat*; 2.126 *ad hoc te*

nunc... expositionis tuae -ibus intulisti; 2.222 aperit se apostolus clarius in -u, et docet...; 6.15 patiamur -u opinionis te bonam Adae probare naturam; in ps. 105 (f. 125b) -u sermonis quae mala... pertulerint... prosequitur.

115. **prodigialis, -e.** In Os. 9.13 (1010A) -em sterilitatem feminis ingerendam; in Joel 1.4 famem gravissimam et -em siccitatem pertulisse; in Am. 1.1 (1058C) -i motu terra quateretur. Op. impf. 3.99 hoc -is dogmatis nefas; 6.18 quid tam -e quam...; 3.29 prodigialiter peperisse.

116. **prolatio, -onis.** Op. impf. 4.34 in -e sententiae opus Dei esse non denegat, 'promulgation', 'utterance'; in Os. 1.8 (969C) -o aetatis est puellae ablactatione signata, 'her growth in age'; in ps. 13 (f. 33d) qui mentis indicium in sermonis -e versatur, 'utterance'.

117. **promoveo, 'to avail', 'to produce an effect, a result'.** Op. impf. 2.120 nihil hac argumentatione -es; 3.50 ostendendum est nihil hanc -ere fraudem; 3.87 nihil opinio traducis -ebit; 3.108 prior sententia tua nihil obscuritate -ebit; 3.186 nec aliquid ad defensionem tui -et; quid -isti, ut referres...; 5.47 si morituris (medicina subvenit), nihil -et.

In Os. 1.2 (967C) noverat ipsam castigationem pro diversitate mentium -uram; 5.8 (991A) nec aliquid ad emendationem -imus; 6.8 (995A) si parum suadendo -erent; 8.8 (1003C) quantum consiliis tuis -erint, recognoscent; in Am. 1.1 (1058D) cum nihil apud illos -et; 4.9 (1072C) nihil ad vestram correctionem -movi; 5.13 (1079C) cum nihil jam -at disputando; 5.21-24 (1082B) nihil -ant ad impetrandam salutem.

In Job 4.16 nihil se -isse intellegat; 9.20 nihil -ebo amplius; 35.8 operum tuorum qualitas nihil in alterutram partem -ebit; 38.31 nunquam ad hoc virtus tua -ere poterit.

In ps. 41 (f. 62b) nihil ad consolationem meam in istis sermonibus -ebar.

So the noun **promotio**: Op. impf. 2.116 aequaliter cunctis a se imbutis adoptionis et sanctificationis et -is dona conferre, where the sense is that of *perseverantia*, or 'growth in grace'.

118. **pronuntiatus, -us**, known apparently only from Gellius :
In Os. 13.9-11 (1029A) *quod quidem licet possit admitti, tamen quoniam sub futuri temporis pronuntiatur* (sic textus), *utrumque signavit, id est, 'dabo tibi regem et auferam'*. Read *pronuntiatu*, required by *sub*.
119. **propitiatus, -us**, another of Julian's favorite class of nouns in *-us*, known only from the codd. of Sirach 5.5 and strangely enough Pelagius himself (See Souter s. v.). The word occurs four times in the commentary on Job : 1.15 *de -u Dei poterat esse securus* ; 5.17 *de -u Dei desperare non debent* ; 8.8 *Deum iustorum precibus exorari et -u ejus non solum adversa dissolvi* ; 34.29 *-u Dei gaudentibus nullius potest obesse nequitia*.
120. **refluus, -a, -um**. In Os. 11.10 (1020B) *gurgites Rubri Maris... eadem jussionis potentia in principem Aegyptiorum -i, qua in salutem piorum fuerant paulo ante suspensi* ; in ps. 103 (f. 121a) *terras denum undis -is operire*.
121. **refundo** : In Os. 1.10 (970B) *cessaverunt populus Dei nuncupari, quasi in reliquiarum gentium vilitatem -fusi*, 'reduced to the low status of the other nations' ; Op. impf. 2.7 *qui flagitia in necessitatem carnis -unt*, 'throw back upon', 'attribute to', 'blame upon' ; 6.26 *qua opinione tradux peccati... in parentes a nascente -itur* ; in ps. 88 (108b) *miserecordiam vocat ipsam promissionem, ut nihil meritis propriis adplicet, sed totum in promittentis liberalitatem -at*.
122. **regio, e regione**. In the late and tropical use, = *e contrario*. Very frequent : sometimes with *constituo*, op. impf. 2.113 *vim gratiae Christi et peccati primi e -e constituens comparansque effectus utriusque* ; 6.26 *mors corporis et resurrectio e -e consistunt* ; 1.75 *cum e -e prudentes statuerent*, 3.46 *e -e huius peccatoris filium statuit* ; more usually alone : op. impf. 1.131, 2.181, 3.61, 3.111, 4.2, 4.54, 4.91, 5.1, 5.24, 6.29 ; in ps. 101 (f. 119a), in ps. 105 (f. 124c), in ps. 109 (f. 128a), etc. etc. Occasionally of geographical location : in Am. 5.7-8 (1076D) *Orione Australem, quae est e -e, constituens*. Once *de regione* :

in Os. 10.9 (1013D) *non solum veros prophetas contumeliis et cladibus operiebant, sed et de -e falsos... honorabant*. The phrase in *regione*, in Os. 4.6 (9.84B): *cum haec potissimum fuerit causa consecrandorum in -e vitulorum*, does not fall into this category. In in ps. 101 (f. 119a) *quando de caelis in nos oculos e -e convertit*, the phrase is used in a fairly common sense, 'directly', 'straight at'.

123. **schema, -tis**. One of Julian's favourite words. In Os. 1.2 (966B) *quid egerit tanti -is apparatu? Quid opus erat, ut non simplex narratio haec omnia contineret?* *Schema* is any rhetorical device, figure of speech, trope. In Os. 2.21 *ac per diversas species* (that is, 'images', 'illustrations', 'figures of speech') *schema voluminibus sacris familiare componit*; 9.13 (1009D) *fit de consuetudine scripturarum quasi -a dubitantis*; 11.5 (1018B) *-a deliberantis assumit*; 11.8 (1019A) *protinus subituros -a deliberantis*; in Joel 2.30 (1050B) *tempus ipsum... sub pari -e propheta describit*; in Am. 2.4-5 *eodem quo coeperat -e deliberationis enuntians necessariam conversionem*; 3.9-10 *-a terroris explicuit*; 8.8 *quod per -a terroris edixerat*. In ps. 9 (f. 29a) *per omnia susceptum -a servavit*; 10 (f. 30b) *-a interrogantis et velut quaerentis inducitur*, and saepiss.

124. **scissio, -onis**. Rare; once in the Vulgate. In Joel 2.12 (1045C) *quae -o* (that is, the rending of hearts as well as of garments) *praeter ambitionem lugentis, discretionem quoque boni malique videtur indicare*. In ps. 17 (f. 40d) *praeparante deo hostium interitum, obscuratur aer et tenebrescunt omnia, -e nubium coruscant fulgura*; in a transferred sense, in ps. 67 (f. 83a) *quorum -em fugamque poposcerat, horum attritionem oblivionemque... implorat*.

125. **scisco, scitum, -i, n.**, in the sense of 'beliefs', 'tenets', 'doctrines'. Though Julian does not use the word very often, he uses it characteristically: op. impf. 2.14 *ac pro se sursum deorsum plebecularum, aut ruralium, aut theatralium -a commendant*; 2.62 *adeo sanae fidei -a*

defendi, ut etiamsi Magistri Gentium verba essent...; 2.84 fidei nostrae in solido est puritas collocata, cui... Apostoli per omnia -a conveniunt; 3.83 aut talis intellegaris cum omnibus qui in traducis -a concedunt; 6.41 non nostrae naturae corpus habuisse Christum, per quod Manichaeorum -a venerantur.

In ps. 54 (f. 73b) = p. 351.10 in Devreesse's edition: *ut omnes Judaeos in gentilium scita traduceret.* In his usually excellent emendations to Devreesse's text (*Wiener Studien* 59, 1941, p. 143) Vinzenz Bulhart suggests correcting *scita* into *schema* (*scima*) although he allows that *scita* is « vielleicht nicht unmöglich ». It is not only « not impossible »: it is undoubtedly right, and *schema*, as used by Julian, would be quite unsuitable.

126. **semiplenus, -a, -um.** In a very unusual sense: in Job 24.25 *videtur -a esse sententia* (that is, only half-finished, half-completed). Op. impf. 1.19 *paucis -is discerptis magis quam aggregatis sententiis.*

127. **signanter, adv.** In use from Iren. onwards; not common. Op. impf. 2.63 *ut s. ostenderet; 3.20 signatissime atque absolutissime fuisse praescriptum; 3.173 quomodo -issime Manichaeus traducem confirmet animarum; 3.121 qui mendacium -issime Christo conatus est affigere.* In Am. 9.1 (1097C) *cum signantissime decem tribus pulsaverit.* In Job 38.13 *unde signanter tempus quo id futurum esset adjecit.* In ps. 3 (f. 19c) *s. posuit; in ps. 5 (f. 21c) s. Deus nolle iniquitatem dicitur; in ps. 7 (f. 24c) s. ait; in ps. 30 (f. 49d) sollicite ac dignanter, vel s., intende.*

128. **sordes, sordeo (sordesco); squalo, squalor.** In various combinations these words are frequently on Julian's lips. In Os. 1.2 (968A) *criminibus sorduisset; 8.1 (1000C) sorduisset erroribus; 8.8 (1003A) squalore flagitiorum sorduerunt; 8.11 (1004B) sororia impietate necdum sordescens; 11.12 (1021B) iniquitatibus sorduissent; in Joel 2.12 (1045C) quorum commixtione sorduerant; in Am. 1.11-12 criminibus sorduerunt.*

Op. impf. 2.118 *squalentes animos; 4.87 blasphemiarum*

sordibus squallet; in Os. 1.1 *ultimis sordibus squalerent*; 2.3 (973C) *squalentes sacrilegiis*; 9.10 (1008B) *cum densis impietatis vepribus squaleret*; in Am. 3.9-10 (1069A) *squallet sordibus*; 5.18-20 (1081C) *dies ille squalabit angorum tenebris*; 6.13 (1087C) *vitia quibus squalibat*. In ps. 9 (f. 28b) *sordidi operis squalore turpatur*.

Horreo (horresco) are not quite so frequent: in Am. 9.1 (1098B) *sordibus horrere*; in Os. 2.3 (973A) *diversis horruere peccatis*; op. impf. 2.92 *sordibus horrere vitiorum*. *Horresco* with acc. is not unusual: in Am. 6.8-9 *graviter se horruisse despectum fraternae captivitatis*; in Os. 8.5 *opinionis tuae crimen horrescere*; 9.7 *cuius criminis magnitudinem horrescens*; 14.1 (1031C) *magis magisque Israelis crimen horresco*.

129. **species**. In the unusual rhetorical sense of 'images', 'illustrations', 'pictures': In Joel 2.21 (1047A) *per easdem -es sermo decurrit... Dicit itaque montes pascuis vestiendos, frondosam faciem silvis redire*; 2.24 *per diversas -es id quod coepit exsequitur*; 2.30 (1050B) *diversis revelationum -ebus ea quae ventura sunt conspicient*; 3.4 (1054A) *per -es varias mala captivitatis enumerat*; in Am. 5.12 (1079A) *per varias -es statum corruptae civitatis exaggerat*. The form *speciebus* occurs here and there, as in Op. impf. 3.106, 3.122, like *spebus* (in Os. 2.5; in Joel 1.10; 2.30; in Am. 6.13; in ps. 13 (f. 34c) etc.) and *sperum* (in Am. 6.7, etc.).

130. **stemma, -tis**. Morin (l. c., p. 11) includes this among the characteristic words which occur in both Ps. Ruf. and Julian: in Os. 1.10 (971A) *ad capessendam divini stemmatis dignitatem* (the text here gives *stigmatis*, which Morin corrects); in Os. 2.14 (978C) *divini -is insignibus fulgeremus*; in Joel 2.30 (1051C) *perniciem non paucis -ibus, ceterum universae genti attulisse*. Op. impf. 1.5 *nec ab -e sacro velut notha aut degenerantia separentur*; 1.132 *sicut non patrocinator Israeliticum -a criminibus*; 2.156 *ad Abrahae -a nationes non posse perducere*. In Job 18.20 *primos et novissimos, aut ad -a generis aut ad distinctionem ordinis referendum*.

131. **structorius, -a, -um.** Hitherto known only in Tert. apol. 14.4, on which Mayor, among others, speaks of the word as *hapax legomenon*. In view of Julian's other points of contact with Tertullian's vocabulary, it is worth noting his use of this adjective: in Am. 7.7-9 commenting on the words *super murum litum*, he explains this as *structoria arte compositum*.

132. **subula, -ae.** By Julian's time the meaning of this word seems to have extended from 'an awl' to 'a spit' (for roasting meat). In Am. 4.1-3 '*contos*' *hic posuit pro verubus, id est, subulis, quibus insertae plerumque vaccarum carnes prunarum vapore torrentur; reliquas vero vel intestina vel eas accipe portiones quae comminutiores in ollis magis quam in subulis decoquantur*.

133. **suffragium, -i.** In the sense of *auxilium*. In Job 9.15 *necesse est me ad supplicationum -a convolare*; 29.20 -o *justitiae nihil imminutionis condicio vitae meae statusque patietur*; 37.16 *quam in -um justitiae multo sermone commendat*, 'in support of'. Op. impf. 2.28 *catholicos timoris tui -o invictos*; 2.152 *eos nec -o fidei ad consortium suum transire potuisse*; 4.124 *ipsius libri -o scriptoris eius sanitas asseratur*; 5.15 -a *argumentorum et testimoniorum*; 4.1 *ad defensionem simplicis negotii sonantia priscorum nominum advocare -a*; 3.33 *causam in absoluto positam juvat legis divinae confirmare -o*.

In Os. 1.2 (966D) *nihil erant parentum valitura merita, nihil prophetarum valitura -a*; 4.13 (987C) *patere superesse aliquam tui sanguinis portionem, cuius adjuveris -o, reformeris exemplo*; 8.4 (1001A) *immeritissimis quibusque -a et divitias suas impenderent simulacris*, (here probably concrete = *subsidia*); 11.1 (1016A) *nihil illorum vobis ...profuere -a*; in Am. 1.1 (1058D) *istam qua inclaruit dignitatem solorum cum esset morum, non natalium, sicut alii, -o consecutus*.

In ps. 3 (f. 19a) *sufficit ad omnium quae postulaverat impetrationem ad dominum cum fidei -o proclamare*.

134. **suffugio, -ere.** Rare; the lexica quote only Liv., Lucr.

and Suet. In Os. 5.3 (989C) *non est viscerum ulla pars, quae meum -ere possit obtutum*; op. impf. 2.116 *tali expositione, qua nec pervertere sensum nec -ere valebis*.

135. **superficies, -ei**, 'the literal meaning', 'the obvious sense'.

In Os. 8.8 (1002B) *-es sententiarum resultat, sed quantum ad sensum respicit, explanantur praemissa subjectis*. Op. impf. 1.136 *nec sic possit sermonis apostolici tibi vel -es convenire*; 4.20 *quantum ad -em verborum respicit*; 4.132 *quantum distinctionem -es verborum fecerit de naturis duarum plebium*.

136. **suppletorium, -ii**. Lewis-Short's only reference is to Op.

impf. 5.42, and the translation given is 'a supplement'. The word is absent from Georges, but is in Benoist-Goelzer, same reference, translated 'corollaire', and in Forcellini, translated 'supplementum'. It is, first of all, notable that the word occurs besides in the commentary on Job: 10. 9-11: *alia virtuti, alia sensui, alia quae essent perfectionis -a providisti*; secondly, the passage referred to by the above dictionaries shows that the definitions offered, 'supplement', 'corollaire', are inadequate: op. impf. 5.42 *utrique illud voluntatis -um denegatis, id est, 'cogente nullo': 'you reject the phrase which makes the definition complete', 'the additional distinction'*. It is in this logical sense that the first quotation is to be read: 'you have assigned certain complete and distinguishing definitions to virtue, to the senses'.

137. **taxatio, -onis**. Ciceronian, but comparatively rare. Op.

impf. 2.127 *in remissione peccatorum non in omnibus est una -o*; 2.141 *etsi aequalis esset gratiae peccatique -o*; 5.23 *ita ratio naturalis nequaquam capit haec, vel sub alternatione contraria, sed uno semper plena, id est -e boni*; 5.59 *manet et in malis hominibus -o naturalis boni*; 6.6 *hominum quorum -e aciei nostrae Numida quasi caetratus occurrit*. In Job 31.14 *si in -e rerum differentias conditionum fuisset, non causarum merita, secutus*.

138. **teneritudo, -inis**. Found in Varro, then only Suet. and

Pallad. In Am. 8.1-3 *per -em ramorum progredi ad extrema*

non possunt (of fruitgatherers, who cannot climb out on the thinner branches, but bend them towards themselves). In Job 31.33 *non mihi -o frontis et stulta verecundia obfuit, ut...*, which is exactly the English 'thin-skinned'.

139. **transcursio, -onis.** Post-classical and not common. In Os. 13.6 (1027D) *ad praesentem recurrit aetatem, brevi tamen -e sermonis, illius quoque sententiae inferens mentionem...* **Transcursus, -us**, a silver Latin word, is rather more frequent in Julian: in Am. 7.4 *hic nomine ignis -um flammae voluerit indicare*; in ps. 89 (f. 111 b) *non in transcurso brevis aetatis aliqua donantur in caducis*; in ps. 102 (f. 120b) *locorum quae in -u videremus meminisse non possumus*.

140. **tumultuarius, -a, -um.** Not uncommon. In Am. 5.12 (1078D) *quod non -is, sed elegantibus habitationibus excidatis*, 'hurriedly thrown up'; in Os. 1.1 (963A) *ipse per decem annos -o potitus imperio*; 12.11 (1025C) *probrosos deos -is venerentur altaribus*. In ps. 103 (f. 120d) *tanta facilitate magna sunt elementa creata, quanta -a vendentium scrutantur*, 'the higgledy-piggledy mass', 'the jumbles'.

The adverb, **tumultuarie**, is post-classical and rare. In Os. 7.8 (998B), *t. compositus*; op. impf. 1.17 *excerpta illa suspicari se de opere meo t. fuisse collecta*; in ps. 43 (f. 63b) *ut induceres patres nostros; non leviter ac t. translatos habitare voluisti*.

141. **ubero, -are.** Rare: only Colum., Plin., Pallad. and Sidon. cited. In Am. 9.5 (1100A) *Samariae populus, qui quondam Palaestinae terram quasi -urus impleverat*; in ps. 64 (f. 81b) *vel totius terrae vel terrae repromissionis planities -abitur*.

142. **unus, -a, -um.** Used in plural. In Os. 2.3 (972D) *omnes unis miraculis liberati*; in Joel 1.2 (1036A) *non unis allerisque subjacuisse verberibus*; in Am. 1.11-12 (1063A) *urbes et castella, sicut unis criminibus sorduerunt*; 4.1-3 (1070C) *qui non unis aedibus, sed pro tempore variandis coenaculis uterentur*. Op. impf. 2.116 *non omnes accedentes in unis*

reatibus invenire; 6.16 *una vobis sunt instituta, una mysteria, unaque pericula*.

143. **vacuo**, -are. Post-Augustan and rare. Op. impf. 3.50 *qui naturale malum operum suorum sanctitate -assent*; in ps. 13 (f. 33c) *quod nemo in eis... a malo -aret opere*. **Vaco** in Julian sometimes has the perf. form, *vacui* (e. g. in ps. 18, f. 43b: *cum vacuero ab omnibus occupationibus*), another point of contact with Tert.

144. **valentia**, -ae. Not common. Op. impf. 1.95 *-am inter bonum et malum discretionis adipiscimur*, 'the ability to distinguish'; 5.11 *si adfuisset sanitas, ad fecunditatis -am perveniret*, 'the capacity to'.

145. **verno**, -are. Poet. and p. cl. prose, increasingly common in Christian writers. In Os. 9.13 (1009C) *cum cogitarit quanto prius laetitiae flore -averint*; in Joel 3.17 (1056C) *variis floribus non solum prata, sed etiam saxa -are*. In Job 28.15 *si quid in auro rutilat, in gemmis micat, in coloribus -at, in usum hominis est ornatumque quaesitum*.

146. **villesco**, -ere. In Job 28.18 *ostendit comparatione -ere*; 28.20 *ne velut in medio posita ipsa adeuntium facilitate -at*; op. impf. 1.30 *si hoc fieri posset, illius divinitas tota -eret*; 4.49 *ne carnis nostrae communione -eret*; 1.94 *dignitas nominum dogmatum tuorum adhaesione -at*. In Am. 3.1-2 *-it concessa nobilitas, si non auferatur indignis*.

Vilitas, -is. In Os. 1.10 (970B) *cessaverunt Dei populus nuncupari, quasi in reliquarum gentium -em refusi*; 10.5 (1012C) *-em et inutilitatem deorum eius adversa detexerint*; 11.1 (1016B) *quod hoc genus hominum est, quod sub tanta -e censetur*; 12.3 (1022A) *ad arguendam posterorum -em profuerat*; 12.11 (1025B) *profanos ritus observationum -as ipsa convincit*. Op. impf. 2.208; 4.122; 5.2. In Job 9.24; 10.9-11; 29.24; in ps. 1 (f. 15c) *ostendit quanta sit -as impiorum*; in ps. 8 (f. 25c) *naturae nostrae indicat -em, et saep*.

Viliter, adv., especially in the phrase *v. aestimare*; in Am. 2.9-10 *v. aestimatis*; 3.3-8 *videbantur v. aestimati*; 8.7

praecepta Dei v. aestimarent; 9.9-10 *nequaquam vos v. aestimabo*; in Job 29.2 *numquam de Deo v. aestimaret*; 34.7 *v. judicet aestimanda*; op. impf. 5.2 *vilius aestimatur*, etc. etc. These words are among the most characteristic of Julian's mannerisms.

147. **viror, -oris**. P. cl. for *viriditas*, and not common. In Joel 1.6 (1038C) *omnes silvas -e despoliat*; 1.13-14 (1041B) *ipsi perniciem depasti montes et consumptio viroris indicent*; ib. (1041C) *omnium silvarum et graminum -em ita locusta consumpserit*; in Am. 1.2 (1059B) *statim -or graminum disperiret*. In ps. 1 (f. 15b) *tam perpetuo -e quam pomorum numerositate conspicua*.

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